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TWO ECONOMIC SYSTEMS CLASH

AT a time when the thirteen original Colonies were preparing for independence and ultimately the creation of a new nation, Europe, but particularly France, was discussing economic doctrines which were to exert a far-reaching influence on the policies professed by some of the outstanding leaders of the young republic, notably Thomas Jefferson. Physiocracy fitted well the economic conditions prevailing in America. The following sentence, found in Jefferson's first Inaugural Address, delivered in the year 1801, is a mere repetition of opinions expressed by Francois Quesnay, author of the *Tableau Oeconomique*, the gospel of physiocracy. Our third President on that occasion demanded "Encouragement of Agriculture, and of Commerce as its handmaid."¹) Jefferson furthermore proves himself an adept of the school by making his own the doctrine of *laissez-faire* in the following statement, likewise found in his first annual message to Congress: "Agriculture, manufactures, commerce, and navigation, the four pillars of our prosperity, are the most thriving *when left free to individual enterprise* [italics ours]. Protection from casual embarrassments, however, may sometimes be reasonably interposed."²) The sentences quoted represent the essence of physiocratic doctrine.

In the course of time, our nation gradually, but persistently not merely deviated from these Jeffersonian principles, as it did from the beginning under the influence of the Federalists, but discarded or at least neglected to practice them. Free and individual enterprise, not interfered with by the State, continued to exist—in theory—and still enjoys the sanction of law: witness the protection accorded the *ordre naturel* by the Sherman anti-trust act. But in practice the theories of Quesnay and Adam Smith—who adopted fundamental physiocratic doctrines—were left behind. To this our tariff legislation, our trusts, and the existence of numerous monopolies testify.

The nations of Europe underwent the same experience. In consequence there has arisen a new school opposed to both Liberalism and So-

cialism, and no less revolutionary than that which, once upon a time, opposed to the then existing economic order the now historic doctrine: *Laissez faire, laissez passer*. And further: "Do not govern too much! Do not try to fix prices. Competition only can regulate prices equitably." Against these ideas Fascism protests, and with reason. Having briefly outlined the development of economic conditions under Liberalism, Giuseppe Tassinari, a spokesman for Mussolini, declares: "The consequence of this state of affairs . . . was one of great importance: namely *the end of free competition* . . . The law of supply and demand, the economic theory on which the classic economists worked out their scientific system, no longer acted freely in the new economic world. Through mergers and trusts it is possible to exercise pressure on the demand for merchandise and especially upon the supply for a given market."³) On the same page of the brochure from which we are quoting, Tassinari states: "The economic doctrine which exalted liberty in any shape or form, and the minimum interference of the State, was struck down by the very forces it had fostered in the period of its triumph." Having pointed out that whenever super-capitalism finds itself in trouble, it appeals to the State for aid and protection, an experience well known to us here in America, the Fascist author concludes: "At this stage the State intervention begins." The New Deal is just such an attempt to regulate and save a system gone to seed.

From premises of this kind the leaders of Fascist thought arrived at the conclusion: "It is the duty of the State to intervene, because the capitalist enterprise referred to is no longer a merely economic enterprise: it has a direct bearing on the collectivity. The State must intervene to prevent the healthy energies of the nation from being dissipated to save the people's labor from entering channels through which it might damage the very life and power of the nation."⁴) Tassinari insists that "the majority of economic enterprises now obtain State support; those that formerly ignored its intervention, now seek it anxiously." Hence,

¹) Jeffersonian Principles. Ed. by James Truslow Adams. Boston, 1928, p. 6.

²) Ibid., pp. 80-81.

³) Fascist Economy. Rome, 1937, pp. 14-15.

⁴) Ibid., p. 17.

he continues, "if the Government went to sleep for 24 hours in any European nation, we have today reached a point at which such an event would cause a disaster. Here then we have a crisis of the capitalist system taken in its universal significance."

Addressing the Assembly of the National Councils of Corporations on November 14, 1933, Benito Mussolini declared: "When the Grand Council was set up on January 13, 1923, —political liberalism was buried. By creating the Militia, the armed defense of the party and of the Revolution—we entered definitely upon the road of Revolution, after dealing a death-blow to all that stood for the theory and the practice of Liberalism. Today we are burying economic Liberalism as well. Corporations mean regulated economy and therefore also controlled economy, for there can be no regulation without control."⁵) On their part, the Italian corporations are controlled by the State. For while Mussolini in the same address expressed the opinion, "Fascist corporate economy is the economy of individuals, of associated groups and of the State," he declared on another occasion: "The corporations are organs of the State, but not bureaucratic organs."⁶) Moreover, the State may intervene in the affairs of corporations and councils with the intention of bringing about an agreement between contending members of economic groups, "or to establish the proper balance; the State has undisputed power to do so, because it also represents the other aspects of the phenomenon, which is consumption."⁷)

The presentation of these views of a totalitarian nature is indispensable for the understanding of the economic struggle now raging in the world and the attitude adopted by our country toward the international economic policy of the totalitarian States modeled on the Fascist pattern. Whatever freedom of initiative and action the corporations of an economic kind may still possess in Fascist Italy, foreign trade and commerce is strictly controlled by the State. Tassinari declares in this regard: "The end of economic Liberalism is necessarily followed by that of foreign trade—A State in which production is disciplined and controlled, in which private enterprise is not free to carry out its activity when and how it pleases, is bound to regulate trade currents, *also controlling international trade* [italics ours]. The Duce, in fact, has several times asserted that our foreign trade can not be exercised on more or less liberal lines, inherited from a world now past. Corporative economy in international exchange can not remain the slave of the most-favored-nation clause, the last liberal fetish, theoretically confirmed by every international economic congress, to be immedi-

ately after denied in practice with limitations depriving it of any real content or totally annulling it."⁸) Consequently, foreign trade must be fathered by the State; because, as the Duce reemphasized on March 23rd of the XIV year, before the Assembly of the Corporations met at the Capitol, it assumes a permanent character of a direct or indirect function of the State.

This is the challenge the totalitarian States have addressed to those nations which would prefer the existing order of international affairs of an economic nature to remain undisturbed. It is not Italy, industrially no match for countries such as ours, Great Britain or France, that really threatens the capitalistic financial and commercial set up of things, but Germany. Not alone has the doctrine of State preeminence been carried to ends incompatible with genuine self-government, but there is the warranted fear that a regimented industrial system, such as that Germany possesses, may prove a tremendously powerful adversary when pitted against a free economy. Hard pressed financially since the Geneva International Economic Conference in 1927, which failed to bring about the hoped-for reduction of tariff barriers, and by the denial of further loans from the bankers of our country two years later, the German Government was led to adopt, in addition to a planned economy, barter as a means of securing the national economy and national existence. The success of this economic method depends, of course, on the ability of Germany, or any other totalitarian State, to convince other peoples of the advantages barter promises them. The Administration at Washington long ago decided it would not enter into barter agreements with the Reich.

In March, 1939, according to an Associated Press dispatch, Mr. Roosevelt so stated to reporters while at Warm Springs, Georgia. The statement merely gave expression to what was even at that time a fixed policy agreed upon with Great Britain. But so little alive were the newspapers of our country to the significance of the utterance, indicating the clash between two systems, that no widespread discussion resulted. Although several months previous to the President's brief mention of so important a matter as the rejection of barter with Germany, the serious and well-edited *New Review*, of Calcutta, India, had remarked editorially: "The Anglo-American Treaty has many sides, and liberal economists expatiate on them with prolix enthusiasm. What is less known is the twist which will make it a powerful weapon in the economic war against Germany. Both the United States and England have treaties with Germany, which include the clause of the most favored nation. The Reich should normally get from the States the preferential tariffs granted to England. But—and there's the rub—the 1930 law on customs allows President Roose-

⁵) Mussolini, *The Corporate State*. Florence, 1936, p. 23.

⁶) Before the Assembly of the Councils of Corporations, March 26, 1936. *Ibid.*, p. 54.

⁷) *Ibid.*, p. 33.

⁸) Tassinari, p. 87.

velt to raise by half the duties on goods that come from a country bold enough to discriminate against America. And Washington takes it that the Third Reich is so discriminating, with its new practice of *international barter* [italics ours]. Barter permits the Reich to obtain on new markets what it would normally get from the States and to substitute its own goods on markets previously supplied by the States. If Washington keeps to this view about the German barter system, we shall see the economic war before the military venture."⁹)

The *Review's* editorial writer thought the Anglo-American group would rally "most countries against the lands which dream of autarchy. Bankers will never resign themselves to barter methods, and Democracies insist on economic co-operation through free trade." He believed, furthermore, that "this economic warfare will play its part in military enterprise; the Anglo-American treaty provides measures for regulating the flow of arms and munitions if one of the contracting parties feels aggrieved; whilst remaining neutral, the States might prove of great help to England in the matter of war supplies."

The full significance of the statement, the events of the last ten months have exposed. Our own people were forewarned, but did not understand the meaning even of messages officially conveyed to them. Mr. B. Sayre, Assistant Secretary of State, on July 2nd of last year expressed the opinion, as reported by the Associated Press, that there was not room in the world for both the system of closed economy and the system of open trading. "So far as we can see, probably the one or other policy must ultimately come to dominate the world," he said. Eventually, Mr. Sayre remarked, the United States must not surrender its principles or adopt the commercial policies of the totalitarian States as its own. Less farsighted than the President or Mr. Sayre—who was undoubtedly expressing the views of the Secretary of State—the Congress of American Industries, which met early in December of 1939, confined itself to inserting in its platform a few platitudes, such as this: "In contrast to the American system of free enterprise stands planned economy—the system employed in every totalitarian State." And toward which, let us add, the Democracies remaining are also being pushed, even if against their intention.

It is in the issue of June 21st the *United States News*, of Washington, under the significant caption, "Another Blitzkrieg Victim: Unrestricted World Trade," points out that "the outbreak of war last September caused England, France, Canada, and other British Empire areas to impose restrictions. These restrictions had been tightened gradually. What will be the outcome? Some government economists doubt that liberal trade, free of restraints on international payments, will be revived to

any great extent in our time, if ever." While a certain amount of trade is still carried on free of such restrictions, the writer of the article concedes that "the possibility of a German victory threatens to wipe out the small remaining liberal trade area. If Germany wins, the United States will have to prepare for barter trade on the Nazi basis. In fact, Mr. Hull is said to be convinced that this country would have to organize to bargain for this hemisphere. Secretary of Agriculture Wallace is for the idea. Trade, according to tentative suggestions, would be handled by a giant Western Hemisphere corporation dealing with a similar German corporation."¹⁰)

In like manner, *Business Week*, dated July 6th, admits: "German Victories Force New Trade Lineup." "Even before a peace treaty is in sight," reads the opening statement of the article, "forehanded executives realize that we are at the beginning of a new order in world business. Old political empires are giving away to vast new trading blocs. Germany already dominates Continental Europe." Against the possibility of a trading bloc dominated by the Berlin-Rome axis "U. S. Seeks a Hemisphere Economy," the same publication had announced in the previous issue. But the plan, long considered, has been abandoned, it seems. "The demand now is," the weekly last referred to reports, "for a U. S. corporation modeled after the RFC with power to buy Latin American surpluses for disposal abroad. This would not involve the difficulties of joint action by 21 countries [as first contemplated], would allow time for working out cartel details."

After everything has been said, there remains the deciding factor, mentioned in the article, "Another Blitzkrieg Victim": "Barter will not be an advantage to the United States, since it is a device employed by nations lacking gold—under a barter system, money ceases to be of major importance. The trend, then, is toward more direct methods and a lesser status for money. Since gold is money, that means a decline in its importance." And we now hold 70 percent of the world's monetary gold; and the end of the flood is not yet.

These two facts thus rise as paramount from our discussion: The system first inaugurated by the Fascists of Italy, and copied in other countries, is intended by its originators to suppress and supersede both the political institutions and economic structures reared in the 18th and 19th centuries. "Fascism," according to Mussolini, "has taken up an attitude of complete opposition to the doctrines of Liberalism, both in the political field and the field of economics." Barter, on the other hand, was forced on the totalitarian States, who were deprived of gold. It was inevitable the two systems, the capitalistic and totalitarian, should clash. Whatever the outcome of the present struggle

⁹) Loc. cit., Jan., 1939, pp. 6-7.

¹⁰) Loc. cit., p. 33. Lack of space forbids quoting more extensively from this valuable article.

may be: the Liberalism our fathers knew is dead and will not rise again. The question now is: will men continue to build the city of Mammon begun by a former generation, or will we take heed and change our ways, realizing that, as a Dutch writer says: "there prevails at the present time an economic confusion of tongues, so that even the great ones of the earth no longer understand one another and the people turn from each other."

F. P. KENKEL

ECONOMICS FOR HUMAN BEINGS

THAT the economic system should be made for man, and not man for the economic system, is really the theme of the book "Rural Roads to Security," by the Rt. Rev. Msgr. Luigi G. Ligutti, pastor at Granger, Iowa, and the Rev. John C. Rawe of Creighton University, Omaha, Nebr., which I have been asked to discuss for *Social Justice Review*. "The world was created for men, women, and children," the authors declare. "They should be the first concern of society." As a subtitle for their book, the authors use the phrase "America's Third Struggle for Freedom"—freedom for people to attain the fullest development in character and personality.

As the fundamental basis for the development of people, the authors emphasize the supreme importance of the home and family. Indeed, the book might have been entitled "The Preservation of the Home." So well made is the case for the preservation and enhancement of the home and family, so earnest the arguments for the conditions that would contribute to their highest development, and so noble the emphasis upon human values and spiritual values, that I hesitate to point out, as I shall later on, some statements that appear to me to be economic errors.

The factory system, and the concentration of ownership of factories by gigantic corporations, has brought about a great growth in city population, the authors point out in diagnosing the ills of our economic system. Corporate ownership has become absentee ownership, with delegated management. Labor has lost the ownership of tools, the ownership of productive property, control of the conditions of labor, and in a large measure home ownership. Great masses of workers have become exploited proletarians.

Crowding of workers into city tenements, without ownership of productive property or homes, has produced what the authors call the "proletarian mind." People of this mind lose the incentive to save. They lose the sense of home. Their children have no family tasks. The family is not knit or held together by family enterprise of any kind. The city has become the "graveyard of the family."

"The best way to restore the home is to pro-

vide for some family-centered production, family-centered activity where the child can soon become an economic asset, instead of remaining an economic liability," the authors urge. "That is why the food-producing homestead has economic, social, cultural, and ethical significance." To provide family-centered activity, they propose the settlement of industrial workers on small tracts of land, where the workers and their families can engage in part-time farming. Such homesteads not only knit the family together, but are a bulwark in time of unemployment.

To show that homesteads and part-time farming for industrial workers are not dream-stuff, the authors describe the homestead project developed near Toronto, Canada, by the late Rev. Francis J. McGoey; the project at Granger, Iowa, for workers employed in coal mines, and the project developed at Hammond, Ind., by Francis Hoess. They quote industrial leaders as favoring decentralization of industry in order to permit factory workers to live in small homesteads. And, by Governmental figures they show that on Jan. 1, 1935, part-time farmers in the United States numbered 2,077,474, or 30.5% of the total of 6,812,350 farm operators.

Very clearly the authors state that they are not advocating an extreme agrarianism to the exclusion of industrialism. They do not lead a revolt against all mass production, but urge the widespread use of the food-producing homestead. In short, they advocate "the new type of living which homesteading embodies—a life which is neither strictly rural nor strictly urban, a life which is an intermediate type between the two, combining the benefits of both."

Concentrating of land ownership, absentee ownership by corporations and lending agencies, and the increasing proportion of tenant farmers have produced a rural proletarianism, also, the authors point out. The tremendous growth in the proportion of tenant farmers—running up to half and more in several States—gives rise to a large rural population with no ownership interest in the land. This works against conservation of the soil. Because many tenant farmers move frequently, all community institutions, including the church and co-operatives, suffer.

The authors express great fear of the development of factory farms, with a growing number of hired workers having no permanent homes. They suggest the ultimate organization of "General Farms, Incorporated," having managers to oversee operations on its far-flung domain. This fear is hardly warranted, I think, by the facts. A good many factory farms came into existence 12 or 15 years ago, but most if not all of them have failed. The great problem and the great danger lie in increasing absentee ownership, through foreclosures and for speculation; the increasing proportion of tenant farmers, and

the enlargement of so-called family-size farms for commercial farming.

One of the telling points in the book is the proof that commercial farming, on any scale, cannot endure, because it does not take into account the fact that agriculture is not mechanical, but biological. "The soil is not a machine for producing cotton, as the loom is a machine for weaving," they declare. "Raw materials and typewriters and automobiles are not the same as animals and crops. Animals and crops are living things, and they follow laws of nature that we must respect."

Plowing and sowing and reaping by purely mechanical and commercial farming exhaust the organic matter in the soil. The soil then absorbs less water and holds less water. It erodes more readily. Moreover, the soil from which the organic matter has been depleted is not a favorable home for earthworms and bacteria, so necessary to soil fertility. Good farming means barnyard manure, compost heaps, and restoration and maintenance of organic matter in the soil. Commercial farming "will in time destroy itself with its mechanical methods in a field essentially biological."

"It is quite evident that the complete technology, the complete series of highly interrelated agricultural processes will never be followed by specialized farm corporations and their farm laborers," say the authors in summing up their argument that the soil must be treated as a thing having life. "Absentee landlords, and migrating tenants, too, work for immediate cash. Their interest does not reach very far beyond the current monetary opportunity for gain. Only the family unit intelligently trained and owning its own land can give a nation the many fruits to be derived from an intelligent technology on the land."

For both part-time farming homesteads and full-time farming homesteads the authors advocate a large measure of production for home use—canning and preserving of home-grown fruits and vegetables, home preparation and curing of meats, and even home weaving. They quote Dr. Ralph Borsodi as saying that two-thirds of the products which the average family consumes can be more economically produced on a small scale at home or in local neighborhoods, providing modern methods and modern machinery are applied to small-scale production.

Through two chapters of their book the authors expound and advocate co-operation as a means of reducing the costs of distribution, both in marketing products and in purchasing supplies. They rightly place co-operation in opposition to socialism, communism, fascism, nazism, and any and all other forms of governmentalism and stateism. They correctly declare that "The co-operative movement is centered around private property."

"Without co-operatives," they affirm, "we are at the mercy of the economically powerful,

and there can be no resistance to the concentration of wealth, save through the hands of a centralized government." In their minds, therefore, as in the minds of all believers in the genuine philosophy of co-operation, the matter simmers down to co-operation versus excessive stateism, stateism that develops into totalitarianism and loss of freedom.

"If we are to throw off the evils of excessive paternalism on the part of governments, we must learn to solve our own economic problems independent of government regimentation," the authors declare. "Government regimentation has opened the way to much graft and exploitation, excessive taxation, and general loss of true liberty. To combat this, we need many educated, co-operative communities."

Funds for the purchase of homesteads by workers and farmers may best be provided, the authors believe, by "private organizations whose members are responsible citizens, local banks, absentee landlords, and men of wealth, men who are not money mad, but interested in rebuilding society in a solid way."

The authors react against federal control of homestead projects. "In the past few years," they say, "the Federal Government has been introduced into private affairs to an extent heretofore unknown. The drift is in the direction of bureaucratic control. Wherever possible, this tendency ought to be curbed if the democratic ideal is to persevere in America. Under the general policy of complete, exclusive government control of resettlement projects, the homesteaders would be subjected to dictation from Washington."

As a means to encourage the development of homestead farming, the authors advocate exemption of homesteads, up to a certain value, from taxation. They contend that high taxes on farms, resulting in the sale of farms for taxes, has been a prime cause of the increase in the number of tenant farmers. On this point, I think the authors are mistaken. Farm taxes are too high. Too much of the income of farmers, and of everybody else, is taken to pay governmental expenses. But the greatest loss of farms has been from debt, debt created in the boom years, rather than from taxes.

Furthermore, exemption of homesteads from taxation would not help those who wished to engage in homestead farming. They would have to help pay whatever substitute taxes were levied. More than that, exemption of homesteads would cause land for homesteads to sell at correspondingly higher prices. Thus buyers would have to pay more for their homesteads. They would have to borrow more money for the purchase price, would have to pay more interest, and would be in greater danger of losing their homesteads by mortgage foreclosure.

A better proposal would be to exempt buildings, equipment, livestock, and household goods from taxation. This would increase the

taxes on expansive farms, on farms having a low improvement and equipment value in proportion to land value. It would make land for homesteads cheaper, rather than dearer. It would help homestead operators by relieving them of taxes on the high proportion of their property consisting of buildings, equipment and personal effects—and that without burdening them with substitute taxes. It would bring about the expressed wish of the authors to “prevent land speculation and the concentration of landholdings.”

After describing so vividly the evils of concentration of ownership, centralization, and monopoly in industry, the authors offer no specific or comprehensive cure for this concentration and monopoly. They declare that it is far from their minds “to think that all present-day maladjustments could be rectified promptly by the adoption of the agrarian, distributist philosophy and its actual practice.”

“The usefulness and efficiency of concentrated joint-stock companies or corporations operating on a national or international basis is highly questionable,” the authors soundly comment early in their book. “Now and then a corporation becomes large because its large-scale operation is genuinely efficient. Most of them owe their gigantic size to governmental privilege and skillful legal manipulations.” Then why not advocate that these privileges be abolished?

In their fine discussion of co-operation, the authors do not specifically propose carrying co-operation farther than to apply it to distribution. Carried to the point where the people own factories and processing plants co-operatively, co-operation becomes a very potent factor in breaking the power of monopolies to exploit the people. Abolition of privilege and the development of comprehensive co-operation are the effective freedom-preserving remedies for corporate exploitation.

Decentralization of industry must precede any large development of homestead settlements for factory workers. Assuredly, scattering factory workers out on part-time farming homesteads would not decentralize industry. One cause of centralization has been our system of freight rates, made to favor certain sections and certain centers. Industry can be decentralized only when transportation rates are fair to all sections and all localities. One factor in bringing about fair rates is to permit new forms of transportation to operate without restrictions designed to preserve the present rate structure.

I cannot agree with the authors that *laissez-faire*—which means complete absence of governmental subsidies or favors to anybody—has contributed to the growth of concentration and monopoly. We have not had *laissez-faire*, as evidenced by the authors’ own statement that most of the great corporations owe their gigantic size to “governmental privilege.”

Nor can I agree with the authors in blaming competition for the growth of gigantic corporations and monopolies. Genuine competition could not possibly lead to monopoly. As a principle, competition implies a free and fair field. It means freedom to enter any field at any time to do the job better and serve the people better. Co-operation provides that kind of competition. Monopoly is built by destroying true competition—by combination and conspiracy and advantage derived from privilege. The cut-throat methods practiced by monopoly—which must be the kind of competition the authors condemn—is not true competition, but jug-handled competition.

Let it be understood that I offer these criticisms with hat in hand, realizing that I am commenting on the work and thought of two able and great-souled men. My purpose is not to obstruct, but to help in bringing about economic arrangements that will develop solid homes and great people. “Rural Roads to Security” deserves wide reading. It will live long, because it puts the emphasis upon human values and spiritual values.

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FARM CHEMURGY AND ITS POSSIBILITIES

ECONOMIC disturbances today parallel the disturbances that followed the mechanical revolution of over a century and a half ago. In those early days discharged labor in Europe sought life and work anew through emigration to foreign lands as yet unpopulated. Today a new type of frontier presents itself.

With the mechanical revolution we date the beginning of the Machine Age; we record thenceforth an ever extending use of products from the mines as both inexpensive and most adaptable to industrial manufacture.

Early in the twentieth century science gained its first definite proof of structure and formation in living plant cells. This was followed in 1913 by the first commercially practical synthesis of ammonia from the elements of the atmosphere. In one fell swoop, so to speak, man was offered unlimited supplies of fertilizer with which to increase enormously the output of a living reproductive nature. A chemical revolution was unavoidable; and today we face the great chemical age.

This chemical age might have been anticipated had it been recognized that organic carbon compounds, such as fuel for internal combustion motors, actually stood in competition with the use of inorganic water in the steam engine, and offered higher efficiencies in power production than were obtainable with steam. Thus the chemical agencies of this era present a new means, or a new frontier, in production

of power and so also in all articles of manufacture. In brief, "substitution" becomes the ruling motif of the day.

Almost immediately we observe that the introduction of synthetic fertilizers and improved methods of agronomics paves the way for an endless supply of ideal types of fuel, such as alcohols and ethers, to replace the poorly adapted hydrocarbons, such as gasoline, in the internal combustion motor. From these new products, in singular fashion, we are likewise given means of combining them into most widely diverse objects of art and commerce, as demonstrated in various exhibits.

There can be no understanding of present-day affairs until we have grasped the significance of the chemical age. Where lethargy or resistance has forced peoples to continue obedience to discarded notions we witness desperation and defeatism. Nowhere is this more noticeable than in the Dark Decade of the 30's in the United States of America. Physicists and engineers piloted nations through the machine age despite the charlatans; much greater is our responsibility now to the chemist and the engineer if we would advance in a chemical age.

We have a class of charlatans parading under the guise of economists, but actually intent on resisting all scientific dicta. They might well be called pseudo-economists or soothsayers. To them science is anathema because it cannot be fitted into the fantasmagoria of an alleged planned economy. The nations of the world are today under a spell of economic Voodooism that represses individual initiative and bludgeons opportunity for creative work. It behooves intelligent men and women to cast off this spell and, with our fellowmen, return to creative activities on the new chemical basis. Without it where is hope?

To receptive mentalities, unblinkered by dogma and superstition, there is little doubt as to the main reason for our downfall; we have overdeveloped the mineral sources of supply for raw materials for industry at the expense of a free and ready abundance in nature's living flora. In this latter pursuit some three times as much labor per annum is required to bring forth a tonnage of material equal to that from the mines. Every evidence substantiates our claim that a shift to an agricultural source for supply of industrial raw materials will contribute to full employment of all citizens within a comparatively short span, possibly three or five years. It is well at this juncture that we classify nature's output.

Nature, in the form of carbon compounds, offers herself in three stages to all mankind. The first great class is known as *Carbohydrates*. They constitute the end product of photosynthesis in plant life. In the form of cellulose there are wonderful opportunities for developments of plastics. Then too, where 80 percent is nothing but ground wood itself, there opens up the vast newsprint industry. In the

form of starch we require upwards of a billion pounds and yet half of this amount is imported. No self-respecting nation will tolerate the import of cellulose, starch or sugar except in the case of dire distress or famine.

The second great class is characterized as Nature's product of degradation, speaking technically, or those compounds arising through chemical changes incident to plant growth itself yet requisite to plant reproduction and individual characteristics. These products are classified as *Vegetable oils* and *Proteins*. They are produced in much less volume than are the carbohydrates and hence will carry somewhat higher costs. Their use is varied. Our paint, varnish and lacquer industries demand the largest amount, much of which, we regret to state, is now imported, fully as much as is grown at home. But out of the 2,300,000,000 pounds of vegetable oils annually imported scarcely more than a few hundred million pounds need be grown abroad. All agriculture should be awake to the magnificent opportunities here offered to the American farmer.

The third great class is characterized as Nature's mid-decomposition products. Just before the reversion of decomposing flora into carbon dioxide and water this decomposition may be arrested at the alcohol and methane stage. It is the ease of production of Ethyl (grain) Alcohol that specially stamps this great class as the avenue to a modern era. This alcohol, of course, embodies power. Furthermore it is the most versatile of all chemical compounds and hence may be made to yield countless other compounds, all at exceedingly low costs. If coal is considered the motivating agency of the machine age then alcohol must be so considered for the chemical age that confronts us.

It is not that we seek to seal forever our sources of petroleum, gas and coal. Some day they will be of transcendent value to our children and our children's children. What we propose is the introduction into industry of a vast array of compounds of surpassing characteristics and adaptabilities which have their origin in agriculture under constantly improving conditions. Scarcely one-fifth of our tillable land need be engaged in providing food for our people. If we make no effort to direct the remaining four-fifths into useful activity in industry we shall ultimately go down in chaos. Stalwart nations of the future necessarily will be those nations that have attained the highest competence in national self-sufficiency.

The growing of chemicals for industrial uses has been defined as "chemurgy," a word first appearing in "The Farm Chemurgic," a book written by me in 1934, and more fully developed in the volume, "Farmward March," of 1939. The term "Chemurgy" is not merely a catch word. Literally translated, "Farm Chemurgy" means putting chemistry and related sciences to work in industry for the farmer, and, indi-

rectly, for society in general. "Chemurgy" comes from the Egyptian word, "chemi" (origin of chemistry), and from the Greek word, "ergon," meaning work. Chemurgy offers the only practical means of restoring agriculture to full production. Indeed, chemurgy becomes the new agriculture and the new agriculture is chemurgy, with food supply merely the incidental and subsidiary activity.

That agricultural agencies have not long ago emphasized this correct status of agriculture is amazing in the light of demonstrable facts. Agricultural agencies have too long been operated as political machines under pseudo-economists and internationally-minded visionists. When agricultural departments are constituted upon strictly scientific bases there will be no scarcity in this broad land and there will be neither glut nor waste to disrupt our body politic.

By reason of the advance of the machine age agriculture was made to suffer far beyond all else. For instance, technically considered, the horse-power heretofore obtainable through the breeding and feeding of draft animals has largely vanished, and instead the farmer has been forced to purchase power machinery and fuel from off-farm sources. Concurrently the farmer was forced to purchase synthetic fertilizers to make up for the loss of manure ordinarily occurring as a by-product to animal feeding.

Introduction of more efficient machinery for planting and harvesting crops also played a direct rôle in reducing the acreage necessary to man's food supply. Indeed the unwillingness of civilized man to partake of more than his allotted average annual consumption of 1,400 pounds per capita is, of course, impossible to overcome. The result is disheartening to adherents of the old-time agriculture as they behold a greater and greater restriction of land to the supply of foods. In the chemurgic field, on the other hand, there is absolutely no restriction necessary so long as industry makes full use of agricultural output.

Chemurgy is fast becoming the supreme activity of the chemical age. New and better materials are now called for in order that the output of machines may be improved. To attempt to resist the onrush of this chemical age is just as foolhardy and senseless as was the "horse-and-buggy" resistance to the advent of mechanized power. An advancing society cannot tolerate inaptitude and quiescence. It is not and cannot be static. It is consonant only with a dynamic state.

Those who interpret modern civilization as having arisen out of the domination of agriculture by industry will be wise to ponder what scientific agriculture decrees for industry. Civilization as we know it is, at best, decadent. A persistent society must readjust itself to a chemical basis for the immediate future and

then in turn, not long afterward, readjust itself again to a biochemical basis. In due time sufficient enlightenment will have dawned.

The many outlets under chemurgy for products from the land deserve special attention. We must have the full-utilization of cellulose in every section of the nation. The South should concentrate largely on starch, vegetable oils, and fibers. Starch from sweet potatoes, as even a partial replacement for cotton as a principal crop, will not be successful until the by-product of agricide alcohol is instituted. This alcohol will find a most extensive immediate market as a coefficient in motor fuel.

The midwest should concentrate largely on grain sorghums and Jerusalem artichokes, as sources for agricide alcohol, or Agrol. These products can be successfully grown in the arid and semi-arid sections. There appears no limit to the use of Agrol either as a coefficient in motor fuel or as material for a multiplicity of chemical products.

A 10 percent Agrol blend of nationally consumed gasoline as an ideal motor fuel would require employment of more than one million men on the farms. An additional two million men would be required in allied industries. By this simple procedure we could largely relieve unemployment; and, strange as it may appear, there would be no displacement of workmen in the petroleum industries.

As chemists we are fully aware of the obstacles to be encountered, but we have never yet failed to avoid what could not be overcome. We know full well how to produce Agrol at a remarkably low price that will permit its immediate use as a blend with gasoline. Within five years or thereabouts it is probable that Agrol will constitute the source of the high octane hydrocarbon fuels, and at lower costs than they are now obtainable.

The statement may be 10 years ahead of the times, but it is a fact to say that the Agrol industry is destined to become man's mightiest industry. Its use in gasoline blends is merely an introductory step that will contribute rapidly to its mass production. Contractual co-operative relationship between the farmers and agrol producer, similar to that in the sugar industry, is highly desirable if we are to eliminate the present-day mess in farm surplus. We all know that the taxes now being used for subsidizing agriculture are contributing to its eventual destruction. This chemical age demands scientific handling of chemical compounds, which are the farmers' output, to useful ends. If we fail in the face of this necessity we open our nation to fatal economic attack by some chemically more powerful combination of nations.

Concerning the unemployment question, as we advance in the chemical age more and more men will be called upon for production of many and diverse agricultural compounds. In the

machine age the fixed nature of raw materials established inescapable limits. Technological advances further reduced and limited the employment of human energy. This can never arise in the unfolding of new organic entities and combinations. The more efficient agricultural production becomes, the wider the range of creating activity in commerce will result. Briefly this picture paints the contrast between a static inorganic world and a dynamic organic world, wherein the latter in possible chemical compounds may well exceed a thousand times the potentially possible of the inorganic.

It is to be deeply regretted that in recent years no single instance of carefully planned chemical attack upon our distressing farm problems has been undertaken. It would almost seem that we chemists are outcasts unworthy to direct the way to an economy of plenty and prosperity which would free a regimented country. Suffice it to say there never will be a solution to unemployment till chemists are given full freedom of creative initiative. And furthermore chemists and engineers cannot solve the problems of this chemical age save through organic chemicals, which are the farmers' sole output.

When the solution is chemically attained there will be a far higher standard of living in this and every nation. This bespeaks an increasing production of goods and services and elimination of charities and doles. Education and culture will advance to the nth degree and the age of enlightenment will at last be with us.¹⁾

WILLIAM J. HALE
Midland, Mich.

* * *

Early this year Dr. Hale testified before the Farm Chemurgic Subcommittee of the Republican Agricultural Study Committee. His remarks on that occasion are highly instructive in the light of the present article. It is our intention to publish Dr. Hale's testimony in a forthcoming issue.—Editor, *Social Justice Review*.

All the tragedies of Catholicism arise from the failure of individual Catholics to rise to their opportunities and to permeate their social and intellectual environment with their faith. Catholic Action means that from this point on, the Church must be operative not only through the bishops and priests who govern it, but through the laity who are engaged in even the most trivial of the world's activities.

MSGR. FULTON J. SHEEN

1) Beliefs of this kind have been repeatedly expressed in the past, but each new generation has found such expectations deceptive. True enlightenment and culture depend on factors other than those of a merely material nature. It is rather the release from bondage to the Moloch of material things men are yearning for at the present time, than salvation through science.—Editor, *Social Justice Review*.

WARDER'S REVIEW

Sabotaged

ON the eve, almost, of the outbreak of the war in Europe, but believing that the door to peace was still open, the International Chamber of Commerce at its Congress held in June, 1939, at Copenhagen, Denmark, adopted a general resolution on "world peace through world trade." The keynote sentence of this resolution reads as follows:

"Recognizing that *the world can produce enough raw materials and manufactured goods to supply all the people of all countries with the necessities and comforts of life*, [italics ours] the Chamber's objective is stability and fairness in international economic relations which would ensure for all peoples a fair distribution of raw materials, food and other products. The Chamber believes that lasting political stability and the settlement of outstanding economic issues are necessarily interdependent . . . and its objective is to help people everywhere to convert their longings for peace, security and prosperity into a practical program of economic adjustment and human understanding."

Unfortunately, no other Government has placed greater obstacles in the way of realizing the purpose stated in this declaration than our own. The economic policy pursued by us, measured by the standard adopted at Copenhagen, has been thoroughly reactionary. Our attitude was that of the man in possession unwilling to yield even the slightest advantage to his competitor.

Centralization Challenged in France

THE intention of the present French Government, referred to in a brief cable from Vichy early in July, to abolish the Departments, into which France has been divided for 150 years, and to reestablish the Provinces for administrative purposes, is of far greater significance than appears on the surface. In fact, we have to do with an announcement that a break with centralization and the bureaucratic régime, to which the former had given rise, has been decided upon. What is contemplated is not by any means a move in the direction of the totalitarian system, but rather a denial of Rousseau's doctrine, which the Great French Revolution made its own, that nothing may be permitted to stand between the individual and the State.

Recognition of the geographical and historical claims of the old Provinces, destroyed by a mandate of the National Assembly in the days of the first Republic, the need of decentralization and of granting more freedom and influence to local self-government, has long been demanded in France by the champions of a movement known as Regionalism. While the French people heretofore were largely indifferent to the efforts of the regionalists, it may well be that the horrible catastrophe experienced by them has caused them furiously to think. The absolute helplessness of Paris—the seat of po-

litical, administrative and economic power—to prevent a crisis or mitigate the conditions it had created, seems evident proof that such far-reaching centralization as France has known in the past, constituted the grave danger the regionalists had said it was. Let us add that the latter are also confederalists, or federalists, if you are willing to accept the original meaning of the term.

We in our country have reason to devote serious attention to the phenomenon of French Regionalism. The extraordinary growth and exercise of federal power witnessed by the present generation must inevitably create conditions such as those, the existence of which in France so many Frenchmen have deplored. That centralization strikes at the root of democracy should be evident even now to every American.

Land Hunger Universal

BOTH the tendency on the part of those possessed of wealth to acquire more and more land and the land hunger of the dispossessed are universal phenomena. They are important features of the Social Question which, like the poor, we shall always have with us, because there is no permanent solution of this vexing problem.

In the Philippines President Quezon is face to face with a situation not unsimilar to that which troubles the minds of American and European statesmen. Wealth is being taxed, the salaries of underpaid public employees are being raised, and willing workers of the peon class are granted the opportunity to obtain a homestead. In the province of Nueva Viscaya, for instance, the majority of the people are immigrants from other provinces who came in to obtain a bit of land, several hectares, to cultivate and to turn into rice fields. In consequence, the land is now well distributed and the condition of these peasants is said to have improved from year to year.

But on the whole, the great haciendas in the Philippines remain a constant source of trouble. Those who have cultivated the soil for a long time begin to consider the ground as belonging to them and at times are reluctant to pay rent or to vacate. As a missionary expresses it: "The natives are quick tempered and all carry big knives for their daily work, and for occasional fighting. There is a tendency to break up the large haciendas into smaller plots, and this is certainly at present the solution of the problem." According to a cable from Manila, the Archbishop of that see has now disposed of church lands to the Government of the islands.

The same problem exists on the island of Puerto Rico, directly subject to the Administration at Washington. To make matters worse,

the destitute peons living under the Stars and Stripes in that dependency of ours realize that the big planters have received tremendous sums from the Federal Government for keeping large tracts of their native land out of cultivation. A single corporation, which we could name, was paid \$665,211.20 for permitting its acres to remain idle.

Another Break with Laissez-faire?

JUST prior to the outbreak of the present war in Europe there was completed in England the Report of the Royal Commission on the Geographical Distribution of the Industrial Population. It was published in February of this year.¹) The Commission had been appointed in July, 1937, to consider the social, economic or strategical disadvantages arising from the concentration of industries or of the industrial population in cities or in particular areas, and to ascertain what remedial measures, if any, should be taken in the national interest.

Even though a certain unreality now haunts the pages of this report, the result of two years' investigations under conditions of peace, it is interesting to find two of Great Britain's leading economic weeklies, *The Economist* and *The Statist*, taking the position that the issues with which it deals are not dead but will outlive the war and present themselves, after its conclusion, in still more formidable shape. All the more significant, therefore, is the emphasis with which both journals recognize that the so-called location of industry problem impinges on the more basic issue of government regulation of industry versus "self-government" in industry. Says *The Statist*:

"The root problem before the Commission was to decide whether a case existed for a further break with *laissez-faire* or whether, all things considered, industry should be left as free as in the past to decide upon its own location. On this cardinal point the inquiry has resulted in impressive unanimity. National action is recognized as essential, action to be taken by a new central authority enjoying powers wider than those of any existing authority. These powers, it is suggested, should be applied to the re-development of congested urban areas, to the dispersal of industry and the working population from those areas and, above all, to the encouragement of a reasonable balance of industrial development, with appropriate diversification of industry, in all regions."

The controversial character of the issue involved is illuminated by the comments of *The Economist* on this point, namely, that

"the Commission found itself bogged in the controversy between those pundits who called for State interference in the location of industry to abate the serious social disadvantages and heavy costs of overgrown cities and those who claimed that the continued expansion of the nation's wealth depended upon the freedom of the individual industrialist to site his works where

¹) London: H. M. Stationery Office. Cmd. 6153. 320 pp.

he expected to operate most profitably." With a further reference to the "heavy cost, in material as well as spiritual and aesthetic terms, of maintaining sprawling, chaotic and inconvenient conurbations," it is said that doubt has been thrown upon the industrialists who swarm into the crowded market areas even knowing their own best economic interests.

The inference we should draw from these observations regarding a subject of prime importance is, of course, obvious. Decentralization of industry is desirable, but the translocation should be carried out in an orderly fashion and, before all, not according to the mandates of a State adopting neo-mercantilistic methods.

Putting Government Back Into Business

THE road which finance-capital may travel toward its probable destination, State Capitalism, is more than merely indicated by the development the chrome tanning industry at Bangalore in India has experienced.

In the year 1934, the *Social Order*,¹⁾ published at Allahabad, relates, a local bank acquired the ownership of the Mysore tannery, the property of a corporation in Bangalore City, organized in 1908. The new owners improved their property to a considerable extent but discovered it difficult to own and operate an industrial concern on account of statutory and financial difficulties. Consequently, the bank approached the Government of Mysore and proposed a scheme for converting the tannery into a public limited company to be conducted under Government auspices on a joint stock basis. The Government accepted the proposal, having established certain conditions intended to safeguard its investment, ten percent of the capital, and now appoints two out of nine directors of the company, one of whom will be its chairman. The general manager and the secretary of the company will receive their appointment from the board of directors with the approval of the Government. It also reserves the right of having the company's accounts audited.

An arrangement of this kind contravenes fundamental canons of liberal economic doctrine and practice. But we are fast leaving these behind and the emerging planned economy will undoubtedly cause the State to engage in numerous experiments of this nature. It is inevitable that with *étaism* we should revert to mercantilistic means of promoting industry and commerce. The undertaking engaged in by Mysore State has a historic parallel in the attempt of Colbert, famous minister of Louis XIV, to reorganize and preserve the manufacture of fine cloth in Lanquedoc, to mention but one such example, by setting up a new company and obliging the provincial Estates to extend to the undertaking financial aid from public funds.²⁾

CONTEMPORARY OPINION

A SINGULAR chapter of American history is epitomized in the continued opposition of Southern Democratic Senators to the extension of the Hatch bill . . . Is not all this an ironic commentary on the wane of the rights of the States? The Federal Congress is the battleground for the defense of those rights; the field of the surrender is—where? In the States themselves. Once again we need to be reminded that the rights of States are dying for the same reason that local self-government is declining: Neither the State nor the locality keeps vital its rights by exercising them. Centralization of government is not due to any conspiracy for the extension of nationalism but to the inaction or the reaction of States.

News Leader
Richmond, Virginia

Those ill-informed persons who continually maintain that there is no class struggle in America might well look to New Jersey, where Arthur Mudd, State director of relief, has just ordered that the poor shall enlist in the armed services of the country or starve . . .

The Mudd order directs local relief authorities in New Jersey to refuse aid to any able-bodied man who can not show he has been turned down in an effort to enlist in the Army, Navy or Marine Corps . . .

Enlist or starve does not sound like American democracy. Particularly bad is the application of such an order by a relief administrator, because it places the problem on a class basis. The poor, unemployed workers are thus conscripted, while the financially well-to-do, those with good jobs, are allowed to go unmolested.

The *Philadelphia Record* correctly states editorially that "There are no Class B citizens in the United States. We are all equally responsible for the defense of our country, and the unemployed are under no greater obligation than the rest . . . The unemployed have less to lose, but, on the other hand, they have less to defend."

"It is un-American, undemocratic and brutal to make economic misfortune the test of compulsory military service," the *Record* said.

The Hosiery Worker¹⁾

I saw Senator Wheeler talking to a practically empty Senate floor. Denouncing the new "alien and sedition" laws, he recalled the hysteria of the last war and the infamous Palmer raids. He quoted the noble protest of 12 lawyers—among them Zechariah Chafee, Roscoe Pound and Felix Frankfurter—against the damage to civil rights caused by the Palmer

¹⁾ Loc. cit., No. 202, p. 175.

²⁾ Cf. Cole, Chas. W. Colbert and a Century of French Mercantilism. N. Y., 1939. Vol. II, pp. 156-171.

¹⁾ Loc. cit., Official Organ of the Amer. Fed. of Hosiery Workers, Phil., June 14th.

drive. Senator Norris, who had delivered a similar speech the day before, sat, a weary old man, in a nearby chair—the only faithful listener Wheeler had. The scene bore a horrible similarity to the famous picture by Gropper.

Meanwhile, across the street in the Supreme Court building, one of the signers of that lawyers' protest against the Palmer raids was preparing to sell his liberal birthright for what no one can imagine. Felix Frankfurter, justly celebrated for his Liberalism in the past twenty years, on June 3 read the Supreme Court decision against the members of the small sect called Jehovah's Witnesses, who had refused for religious reasons, to salute the American flag. His assenting colleagues were die-hard conservatives—and the rest of the New Deal appointees. Only one man stood out in dissent—Harlan Stone, appointed by Calvin Coolidge. The irony of this picture cannot be too much emphasized. Not only the liberal majority of the Court joined in the decision, but the most outstanding liberal on the Court read it. Justice Frankfurter, indeed, may go down to posterity not for his good deeds but for this one bad deed.

Common Sense¹⁾

The present discredit of Liberalism is due [for one reason] to the failure of Liberals to recognize sufficiently the need and value of society. Both the Liberal and his opponent have been too ready to identify society with compulsory society, that is the State. If the power of the State is to be reduced, as it should be, to the minimum required to protect the individual against force (economic included) and fraud, the greater is our need of a powerful society based not on force but on its members' common acceptance of intellectual and spiritual truths and values. The diminished power of the State should have been compensated by the increased power of the voluntary society. As a result of this tendency to identify the State with society, so that the contrast became not, as it should have been the individual: the State, but the individual: society, social groups other than the State, finally even the family, tended to decay during the Liberal epoch and when the insufficiency and disintegration of a one-sided individualism made themselves felt those who turned to society turned, as a matter of course, to the State. Hence the rise of the totalitarian State, Fascist or Communist. Indeed Liberals themselves gave the State powers which made it more totalitarian than the despotic States of the *ancien régime*. The French revolution inspired by Liberal ideals introduced the first foundation of totalitarian tyranny, conscription. And it was the Liberal Gladstone who introduced into England the second, compulsory education—it should have been made

free but voluntary. The former enslaves men's lives to the State; the latter their minds.

E. I. WATKIN

The Outlook for Christianity
in England¹⁾

In his article, *The Irresponsibles*, Mr. MacLeish speaks of Hitlerism as a "revolution against."²⁾ He is in the main right, although I believe that he, as well as Rauschnig and others who speak of the revolution of nihilism, do not make enough allowance for the fact that to many millions of people it is poverty and insecurity that represent the real nihilisms. For them even Hitlerism has an affirmative psychological appeal. Even a "revolution against," if it is to succeed, must have deep roots in a preceding social chaos. And Hitler's revolution has these roots. Hitler's revolution is only the outward expression of more basic revolutionary forces at work in the world today. These revolutionary forces proceed from the incapacity that world Capitalism displayed in organizing world peace after the last war; from the impossibility of making the political nation-state a valid economic unit without heroic economic change; from the failure of most nations, including America and the Allies, to respond to the imperatives of planning which alone, under today's conditions, can mean survival in either peace or war. Above all, these revolutionary forces proceed from the failure of the democracies to refashion their economic and social institutions so as to bring them into line with the democratic creed and into line with the basic drives in men.

MAX LERNER,³⁾

Professor of Political Science,
Williams College

*Who sweeps a room as for Thy laws
Makes that and the action fine.*

Thus George Herbert summed up the Christian doctrine. The sweeping of rooms and the governing of nations, the tilling of land and the writing of Divine Comedies, the making of pots and pans and icons, and the building of huts and houses and cathedrals—all these things may be done and have been done as for God's laws.

But to mind machines while they turn out bad work for which you are not responsible, to help to put plaster of Paris into bread, to take an inferior part in the juggling of stocks and shares—how can you do these things as for God's laws and make the thing and the action fine?

WALTER SHEWRING, O.P.

¹⁾ "Capital Letter" from Washington. July issue, p. 13. The reader is referred also to the excellent article on the same subject, "Flag Salute vs. Oregon Case," by Fr. Paul L. Blakely, S.J., *America*, June 15.

¹⁾ *Christendom*, June, 1940, pp. 109-110.

²⁾ The intellectuals are accused of having failed to recognize the threat of Naziism to culture.

³⁾ On the Irresponsibles. *The Nation*, N. Y., June 1, p. 678.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

How These Things Came to Pass

A HUNDRED years ago, Heinrich Heine realized it was great fun for intellectuals to discuss subversive ideas of a religious and social kind while enjoying a sumptuous repast and choice wines in a room filled with light and warmth. But let these ideas sicker down into the lower strata of society and, he foresaw, the results would prove astonishing to the members of the intelligentsia and destructive of their interests.

Commenting on "the uproar about the *Times*' leader on the pass to which we have been brought by our sectionalization of religion" and a long and striking letter in the *Times*, by Lord Elton, on the decline of religion, the organ of the Catholic Land Association of England and Wales, *The Cross and The Plough*, declares:

"If the Best People are atheists, can we blame the errand boys so much? Even so, we have here only two symptoms. What is the cause of both?

"It has not hitherto been said, to our knowledge," the article continues, "that the fret and revulsion which has provoked the flight from religion were caused chiefly by the social strains and abuses set by a Capitalist Industrialism. When the process started, the masters of England tried to keep the new proletariat quiescent by preaching a Christianity emptied of its social content. More and worse, it was

represented to them, as it has been represented in our own time, that it was their duty and privilege to remain *SUNK in their proletarian condition*.

"The reaction from this hypocritical and atheistic version of Christianity was paralleled, probably subconsciously, among the hangers-on of the rich. Few men can remain conscious hypocrites, and the university classes, in their turn, revolted against a religion which was no more than an instrument of social tyranny. Now Midnight has struck, but if ever we are to reach the morning we must restore social justice, with even more than its normal weighty emphasis, to our religious teaching."¹)

In conclusion, the writer in *The Cross and The Plough* states it to be "very disturbing indeed that our chief publicists have not made this their chief point." And addressing himself to Catholics, he concludes his observations with the statement:

"Why do we have Popes anyway? We don't listen to or echo them. Still less do we carry their teaching into action."

Is there anyone possessed of sufficient temerity or blindness to deny this statement? All too many Catholics of our country are driven forward by the ambition to join the bourgeoisie and to climb the economic ladder to the top, if possible. And this cannot be accomplished without granting concessions to the system that is and the class in power.

The Corporative Order

The Functions of Estates

WHILE the corporative system of society is coming more and more to the attention of the general body of the people, not a few have expressed themselves as being unable to understand precisely how such a plan for the organic reconstruction of society can be translated from theory into practice. In particular confusion has arisen regarding the actual position the corporations would occupy in a given country, our own for instance.

In answer, it may be said that the individual corporations, associations of those engaged in particular industries or crafts or professions, or members of certain social or cultural estates, would be co-ordinated according to their specific economic and to an extent social functions in society. Such an arrangement would provide both for the diversity of the activities of individuals and for their ultimate unification. The corporations would fit into the general scheme of society as "essential middle terms" or links between the individual and the State. For the individual is helpless against the power of

the State, and the State is able to minister best to the individual united in groups.

This latter point should serve to reassure those who doubt the necessity of the corporations. The estates are perhaps the best possible way of protecting the individual from the over-centralized State, and the State from individualistic anarchy. It is vital, however, that the corporations be spontaneous associations of citizens, and not created by the fiat of the State; ample proof of this may be found in Italy, where the State-established and dictated corporations are made to serve the Government and not society or the common good.

The Spanish leader Gil Robles insists these associations form the basis of the State, which should not supersede them by taking over their functions, but should stimulate, supplement and co-ordinate them.

The prime advantage to the corporative system lies in the relative apportionment of duties. Under such a system the State is concerned

¹) Loc. cit., Hill, Sutton Coldfield, Vol. 6, No. 4, p. 1.

more with the political well-being of the people, preserving order and supervising international relations, among other things, than with the economic affairs or purely local or regional interests of its citizens. A State that attempts to regulate every act of the people must of necessity neglect larger and more important issues. This is the true function of the corpora-

tions: to re-establish a right order of living within a country, to restore the principle of local autonomy and self-government, to regulate the affairs of its members and co-operate with other corporations in the solution of mutual problems, thus leaving the State to concern itself with the larger problems which the polity alone is able to resolve.

The Youth Movement

Forward or Backward?

MUCH has been written in recent years about the corporative system of society, advocated so strongly by Pope Pius XI in *Quadragesimo anno*. Curiously enough, however, virtually no attention has been paid to the question of organizing youth groups on a corporative or vocational basis. And yet the Pope declared the vocational associations should claim the allegiance of all, not according to the position they occupy in the labor market, "but according to the diverse functions which they exercise in society." All young men and young women cannot be classed in one category—that of youth—because they too perform different functions in society.

But such classification is precisely what has been attempted, and accounts to no small degree for the relatively indifferent success not only secular but Catholic youth groups have enjoyed. The number of Catholic youth organizations is impressive, but the record of accomplishment is not so bright as it should be, all things considered.

Partly responsible for this state of affairs is the fact that by far the majority of Catholic youth societies are organized on a parish basis, and hence are open to all young men or young women (sometimes both) in the parish. A common denominator of interest must be found in any organization, and in youth groups of this nature religion is generally the only possible one. But because these societies usually pursue many objectives not essentially religious, the link between the members is weak. The meetings are notoriously dry and uninteresting, the members attending primarily out of a sense of duty or to enjoy the purely social affairs most societies sponsor. Even the customary address of the spiritual director loses much of its appeal, because it must of necessity cover so wide a range of interests. The same difficulty confronts guest speakers.

The practical remedy for the difficulty, organization of youth societies on a vocational basis, has scarcely been applied. The remedy implies a division of youth groups into their logical component parts, that is, the formation of several organizations out of each society. It seems unnatural, for instance, to include in the same organization factory workers, students, white collar employees, young professional men and mechanics. But this is

the general practice, and under such circumstances a community of interests is almost impossible to realize.

Two objections to a plan of subdividing the groups at once present themselves. For one thing, the average number who attend meetings is small, and to divide the organization would, it is claimed, be disastrous. But mere numbers are of little value in themselves, and a handful of active workers are superior to a large, inert mass. A thing need not be big to be good.

The second possible objection is not so easy to discount. Should separation of the members of a youth organization be proposed, it would probably be opposed on the grounds of "class." "This is America," one young man answered when the plan was suggested to him, "and I'm just as good as anyone else, even though I do work in a factory. There's no class system here and I'm not going to be shoved around." This type of person puts on a white collar in the evening and feels the "equal" of the white collar class. The office workers look down upon him, meanwhile envying him his pay check, larger generally than theirs. Both go to the same meeting, but neither derives much benefit therefrom, because the subjects discussed must perforce appeal to their limited common interests.

To divide the average youth society into say three groups, factory and shop workers, office employees, and students and professional men, would mean that the members could carry on their discussions on common ground, could discuss problems that concern them all. The supreme success of the Young Christian Workers Movement in certain countries of Europe is due in no small part to just this fact. In Belgium there were 85,000 active members, while the French branch numbered about 100,000 before the outbreak of the present war. In both countries the young factory and shop workers were included in one organization, the farmers, students, etc., in others. Moreover, insistence was placed upon the establishment of small units in each locality. And on June 10th of this year it was reported the Bishops of England and Wales had formally approved the establishment of the Y.C.W. in those countries. Already the movement has taken hold in London, Birmingham, Liverpool, Sheffield, Middleborough, Preston and Manchester.

The plan as outlined is not something entirely new. The distinguished Fr. Albert Kolping instituted a movement 90 years ago embodying the main features of the proposal here outlined, based on a principle of vocational association. The movement spread throughout Germany, Austria, Switzerland and has been known in our country for well over three quarters of a century.

Associations of the kind referred to would be in more than one sense corporations, with a definite rôle to play in the corporative reconstruction of society. Were such a plan to be carried out, the youth movement would be bet-

ter equipped to accomplish more and nobler things. Rather than being the weak link loosely joining the members, religion would be a vital force in the individual associations. Rather than being the predominant objective of youth societies, social affairs would assume their rightful place as a secondary concern. Rather than being a lifeless, pointless thing, discussion, centered about problems of interest and concern to all the members, would take on new and greater significance. The plan is indeed more than merely worth trying. All that is needed is a bit of courage to start things moving!

Co-operation and Credit Unions

Self-government Essential to Co-operation

TOO much government in co-operation has proven injurious, it appears, to the movement in India, where, in its modern form, it was introduced in 1904. Mutual help, however, had long been practiced among the inhabitants of that vast country.

Writing on the co-operative movement in Madras, Dr. P. J. Thomas, Professor of Economics, University of Madras, asserts:

"In western countries, co-operation came as a people's movement and developed popular leaders to carry it on. In India it has been an official movement and still depends largely on officials." But despite the paternalistic attitude of the government toward co-operation, "the movement has been captured in many areas by unscrupulous and dishonest persons and is being used for self-aggrandizement . . . Ample evidence is available to show that professional money-lenders and large landholders have utilized the movement to rid themselves of their bad debts, and that corrupt office-bearers have prostituted co-operative credit to fill their pockets or bestow favors on their relations. Instances of fraud and embezzlement are numerous."

Naturally, Dr. Thomas thinks the situation calls for supervision and control of a careful kind. "But if this burden is to fall on Government," he writes, "a large expansion of the co-operative staff will be required, and the expenditure on co-operative service will increase enormously. This is not desirable, on more grounds than one. Co-operation is essentially a people's movement and the control and supervision must come primarily from within." The very policy we have always advocated in our *Review*.

With the intention of demonstrating by what means co-operation in Europe had avoided the necessity of State interference in the affairs of co-operatives, Dr. Thomas presents the following viewpoint:

"In certain Catholic countries (e. g., Belgium) the clergy took the movement under

their care and the parish priest has been a useful restraining influence. India has no such organization; we must create a new class of social workers by resorting to the 'Asram' system, which has lately been effectively used by Mahatma Gandhi. Centers of rural uplift must be created in all parts of the country and they must be made to function like the Benedictine monasteries of medieval Europe which taught not only religion and piety, but better modes of tilling, living and manufacturing."¹)

There is many another sound and useful thought contained in the article which has yielded these sentences. Always with India in mind, Dr. Thomas says:

"Co-operation has hitherto remained a landholders' or middle-class movement; it must now become a plebs' movement, a means whereby the abundant labor force of the country can be effectively utilized to raise the standard of living of the people. Co-operation can provide a less drastic and a more agreeable means for this than either Sovietism or Fascism. Small scale industries must be planted in all rural areas so that the spare time of agricultural classes may be utilized to capital advantage, and the organization for this must be supplied under co-operative auspices."

This statement should suggest to promoters of co-operation in America the thought of going to the aid of the poorest of the poor in our country. What the possibilities are, an example from India may indicate. In a suburb of Coonoor, a thrift society for the benefit of cobblers has been organized, with the purpose in view of enabling the members to get the necessary funds for starting a Co-operative Purchasing Society later on, through which leather may be purchased cheaply co-operatively. In certain sections of the United States, particularly in the South, cabin industries are still practiced. With the aid of a co-operative the products of home industry, such as hooked rugs, artistic patch quilts, rustic furniture,

¹ Madras Journal of Co-operation, Vol. 31, No. 3, pp. 139-141.

etc., could be marketed with great advantage to the producers. At an Arkansas county fair, a few years ago, we found a patch quilt produced by a Negro woman of the locality which we thought should fetch thirty dollars.

Repeated reference has been made in the past in these columns to the St. Francis Parish Credit Union of Milwaukee, one of the oldest and largest unions of its kind in the State of Wisconsin. The full extent of its influence and accomplishments has now been explored by Mr. Anthony G. Schaeffer, student at St. Francis Seminary, located just outside the city of Milwaukee. Mr. Schaeffer has written a thesis on the subject, "The St. Francis Credit Union, A Sociological Study," outlining the background and history of the union.

The thesis considers in detail the necessity of credit unions in parishes and discusses the attitude of various representatives of the Church toward the matter. The effort is particularly valuable for its extensive chronicle of the early history of the St. Francis organization, showing as it does the similarity between the development of this union and that of other mutual savings societies. Full credit is given to Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and one-time rector of St. Francis Seminary, who for many years had urged the establishment of a credit union in St. Francis Parish. Credit is also given to Mr. August Springob, treasurer and one of the founders of the organization.

Of particular note is the frequent reference

to the Central Verein, commended for its promotion of credit unions. "It might be well to add," Mr. Schaeffer states in this connection, "that St. Francis Parish Credit Union owes its existence in part to the tremendous influence exerted by the Catholic Central Verein. This indefatigable organization for many years deprecated the unfair treatment of Americans who have had no banking credit, and, hence, has advocated a system of co-operative banking based on the principle of mutual self-help." Our *Review* and various publications on credit unions issued by the Central Bureau are quoted freely.

On Nov. 9, 1933, the author reports, 45 members of St. Francis Parish attended a special meeting at which incorporation papers were drawn up; a charter was granted the union by the State Banking Department on Nov. 17th and operations began soon thereafter. Although established in a poor parish, the union flourished from the outset, guided by a capable staff of officers. At present the union has assets of some \$50,000; up to July 1, 1939, 605 loans had been negotiated by members, to the amount of \$113,000.

A credit union is in process of formation among the members of St. John's Parish, Meire Grove, Minn. The organization of the union has been urged by Rev. Paulin Wiesner, O.S.B., the pastor.

In a letter addressed recently to the pastors of the Archdiocese of St. Paul, Most Rev. John G. Murray endorsed the credit union movement, recommending it especially to the attention of young people.

At the present time, 21 parish credit unions, with assets of \$175,000 and a membership of 2300, are operating in the State. Credit unions of all types in Minnesota number 350, with assets of \$7,500,000 and 65,000 members.

Promoting Labor's Welfare

Christian Shock Troops

IT is indeed gratifying to note the success of the League of Christian Workers, of England, which bids fair to establish a firm foothold in that country. The group defines itself as "an organization of Catholic wage-earners pledged to work for the complete spiritual and material welfare of the workers; to bring about a new social order in which justice and charity will reign; and to unite Catholic workers in an attempt to restore Christian principles in the industrial world." The L. C. W. seeks to accomplish these ends by training in each parish "Christian shock-troops" who will take into the factories, offices, workshops where they work, in the homes where they live, in the sports-grounds, libraries, etc., a dynamic Christianity.

The first essential, one officer explained, is to gather together a few men willing to prepare themselves under the guidance of a priest to be "leaders of the Catholic workers." Although in existence only a comparatively short time, the L. C. W. has undertaken investigations of injustices in rent, dole, housing conditions, workshops—much after the manner of the Ar-

beiterwohl established in this country some thirty years ago. Such investigations are not made "in the spirit of the social investigator gone slumming," but in the spirit of men willing and able to give help.

It is idle to point to the need of similar organizations in our country. The labor problem, as Fr. John S. Brockmeier states in *The Labor-graph* of Springfield, Ill., is "more than an economic problem. The lives and happiness of millions of human beings are involved in the issue; and this gives it a moral aspect which cannot be ignored." Most recent of the Catholic labor groups in our country is the Association of Catholic Trade Unionists, whose efforts, however, are restricted to helping members of labor unions.

But until men can be brought to realize that as individuals they have an obligation to their fellow-men and by means of small federations established under competent leaders they can do much to remedy matters, conditions will not greatly improve. The need is obvious, the remedy is at hand. All that is now required is good will and a desire to solve the problem.

Public Morals

The Dilemma of Censorship

SOME years ago, before the advent of talking pictures, a group of women censors sat in the operator's booth of a theater in a large city, viewing a picture scheduled to be shown the following week. Artistically the film left much to be desired. As it wound its weary way to completion one of the actors lay dying, and with his next-to-last breath pleaded for a cigarette. The group in the booth roused themselves to action. "That will never do," the horrified spokesman exclaimed. "Either that sequence is deleted or the film will never be shown in this city."

Such notions of moral turpitude and the right of censorship may bring a smile to a people who like their entertainment "spicy" and do not quibble about trifles. But this raises some important questions: just what are "trifles," how much latitude should creative art be given, and is it possible to formulate rules of censorship that are practicable and fair?

One of the basic canons of present-day censorship is that vice should fail and virtue succeed. If the plot ensures this, anything short of what is deemed pornographic will pass the censor, whether in motion pictures, the theater or in books. However, all censorship fundamentally presupposes that society and individuals desire or ought to desire that which is right and good. And whether the ideal is being realized, remarks Michael de la Bedoyere in the *Catholic Herald* of London, can be determined only "by taking the *purpose or intention* of a piece of work into account as well as the way in which it is likely to be interpreted by those who will read or see it."

But this, he continues, "makes nonsense of

most modern censorship." For example, despite fairly strict rules regarding morality in films, "they mean nothing because the film industry has, with few exceptions, but one end in view, the making of big money." And box-office appeal depends today on pandering to the popular values of the day, whetting vulgar appetites. "No censorship rules can cope with this," de la Bedoyere asserts, "except rules so restrictive as practically to suppress every creative effort."

This has been the tremendous handicap of the Legion of Decency. For to Hollywood it matters little whether vice or virtue is triumphant, so long as vice—sexual or gangsterism or snob—is made alluring in the telling. In other words, de la Bedoyere maintains, "if a man wishes to be demoralizing or to pander to the lowest tastes, he can always do so within the limits of any workable set of rules." Moreover, the added difficulty presents itself in that "anyone can read or see anything," a result of universal education and technical progress, although virtually no provision is made for correct interpretation by the individual.

With the author of these statements we must agree "this whole problem in a pagan society is insoluble in terms of Christian ideals." Any reasonable rules of censorship leave ample freedom or license for the exploitation of fallen human nature. A strict code would render impossible the publication and exhibition of much serious literature, drama and art, and would give rise to a false puritanism. The ultimate answer is the one to which eventually the Christian thinker is always reduced: re-Christianize society, restore right intention and the true ends of existence to its heart.

Rural Problems

Monopolistic Trends

FARM organizations realize more and more that the various component parts in our national economy are interrelated. What is recorded in *The National Grange Clip Sheet* (No. 164) as "An Important Discovery," is an indication of the trend on the part of farm leaders to keep an eye on what happens in industry. The item in question asserts:

"The Department of Justice believes it has found the principal cause for stagnation in the building industry. This is the fact that the whole industry, from top to bottom, is caught in a network of combinations and conspiracies to keep costs high.

"Labor unions allegedly conspire with contractors to keep profits and wages up; together they conspire with building supply companies to maintain high prices for materials; workmen, contractors and dealers, in turn, combine with manufacturers of building materials, and within each group are combinations to keep competi-

tors out. In addition, it is held that local building laws are passed primarily to safeguard these combinations."

It is certainly desirable the farmer should be well informed regarding economic principles, forces and currents. Even in the days of the just price he did not exercise too great an influence on the price of the commodities he produced. It was in the market square this was done. In feudal society the peasants had no such closely knit organization enjoying corporate rights as the artisans possessed in their guilds. Co-operatives and other associations of agriculturists now grant the farmer the possibility to unite with others for the protection of his interests. A rather broad knowledge of an economic nature is, however, a prerequisite of well-reasoned action on his part.

CATHOLIC SOCIAL ACTION

THE most important Catholic daily in Latin America, Argentina's *El Pueblo*, celebrated the fortieth anniversary of its foundation in May. A pioneer among Catholic papers in Latin America, and on the whole continent, it was founded in Buenos Aires in 1900 by Fr. Frederick Grote, C.Ss.R.

Though founded by a priest, the production has been in the hands of laymen, and *El Pueblo* in the forty years of its existence has not only built up a solid and reliable news service, and kept abreast, and even ahead, of the times in demanding social and educational developments, but has also undertaken nine other important Catholic publications.

IT seems Catholics the world over remain neglectful of the obligation to read and distribute Catholic publications. The last annual report of the Catholic Truth Society of India relates:

"At the Seventh All-India Congress held at Mylapore, Madras, in December, the Society had opened a Book Stall in the Exhibition grounds, with 56 specially selected items. The sales amounted only to Rs. 24-8 while the expenditure was Rs. 32, resulting in a loss." 724 pamphlets and some 3,000 handbills were distributed freely by the C.T.S. to non-Christians, at a cost of Rs. 127 (a rupee is about 30 cents in our money). On the other hand, donations to its Free Literature Crusade amounted to Rs. 22!

Ceylon gives a better example. The Catholic Press Committee of St. Joseph's College, Trincomalee, spent Rs. 200 last year in mailing Catholic literature to non-Catholics, and it reports:

"For the last eight years many zealous and generous Catholics in English speaking countries have sent Catholic papers, magazines, and books for distribution among non-Catholics. In Ceylon the work has gone on so long without interruption owing to the regular supply of Catholic literature and money for our postage expenses. During the last eight years more than 113,000 pieces of literature were distributed and about 23 of our readers were received into the Church."

UNDAUNTED by the impediments the war has put in its way, the recently formed Catholic Holiday Guild, sponsored by the Liverpool Catholic Ramblers' Association, is attempting to establish a chain of holiday centers in every part of the British Isles, and, with a return to peace, holiday centers on the Continent. The Archbishop of Liverpool, Msgr. Downey, is the president.

The guild aims "to promote Catholic friendship by the organization of educative and health-giving holidays in any part of the world, and generally to develop the movement for Catholic holidays heretofore carried on by 'The Liverpool Catholic Ramblers' Association and Holiday Guild'; to purchase, take on lease or otherwise acquire land or buildings, and to construct, equip, rent or support guest houses, hostels, hotels, club houses, holiday camps, holiday centers, recreation grounds and playing fields; to organize walks, tours, pilgrimages and excursions accompanied by competent guides, lecturers and linguists; to organize classes and provide tutors for the study of languages and any other subject; to organize and provide any form of entertainment, film shows, lectures and dem-

onstrations; to act as railway, travel and theatre booking agents, carriers of passengers by land, sea and air . . ."

STATE PATERNALISM

UNDER the homestead exemption law a home owner pays on a lower tax valuation than the owner of a rented property. The purpose of the law is to encourage home ownership, and the converse is true, that it penalizes those who cannot afford to own homes, for the tax is an item in the rent. The *Cottonwood County Citizen* (N. Dakota) says the law has backfired. It cites the fact that the higher taxes on a rented property in Windom amount to \$6 a month.

"If someone with the funds builds a house to rent to someone else who has not funds with which to build," the *Citizen* says, "then the man who rents that house must pay a penalty of \$6 a month extra rent because of a law that was made to protect the fellow of small means, according to those who made it." The *Citizen* claims the law either should be repealed or amended to extend the exemption to low cost rented homes. It is doubtful, however, whether an amendment of that character could be made effective.

PERSONALIA

THE 400th anniversary of the death at Bruges, on May 6, 1540, of a distinguished humanist and philosopher, Juan Luis Vives, received no notice in the Catholic press of our country. A Spaniard by birth, he left his native land in 1509, to spend the greater part of his life either in the city named, at Paris, or for a time in England. His numerous writings deal with devotional subjects, pedagogy, and philosophy. His book on "The Education of Women" experienced 40 editions.

However, it was the volume *De subventionem pauperum*, published in 1526, which has secured for Vives lasting fame, because this treatise paved the way to a reform of eleemosynary practices. As against the existing treatment of the victims of poverty and mendicancy, he proscribed begging, expels poor strangers from the city, obliges the inhabitants to work, recommends apprenticeship for those who have no trade, and asylums for the insane, in addition to other measures of a similar nature. According to Vives, the cost is to be borne with the aid of voluntary gifts, the sale of the products of the labor of the poor, the revenues of the hospitals, and taxes on rich ecclesiastical communities. These ideas were first put into practice in the city of Ypres in 1525, although they were attacked in many quarters. He may be considered a forerunner of modern programs of social service.

LONG will the natives of South Africa remember the efforts on their behalf made by the co-founder of the Catholic African Union, Bishop Emmanuel Hanisch, Mariannhill missionary and first Vicar-Apostolic of Umtata, whose death at the age of 57 was reported recently. As long ago as 1918 the deceased, together with Rev. Bernard Huss, arranged social courses for the natives, because the more intellectual among them were in great danger of falling prey to the propaganda of the Third International. Out of these courses grew the

Catholic African Union, of which Bishop Hanisch was the spiritual director. The Union, guided by the two priests, was instrumental in forming associations of farmers, teachers, mothers and young people, temperance leagues, thrift clubs, people's banks and savings' banks.

The Union, of which Bishop Hanisch and Fr. Huss remained the heart, seeks to safeguard the Catholic Church in South Africa, promote the spiritual, economic, social, intellectual, industrial, political and hygienic welfare of the native races, and further interracial co-operation and harmony between the Bantu and European races.

Bishop Hanisch, ordained in 1908, was named first Prefect Apostolic of the newly-erected Prefecture of Umtata in 1930 and seven years later was consecrated a Bishop when the Prefecture became a Vicariate.

The deceased came to this country in 1930 at the request of his government to study the Negro problem as it exists in our country. He visited the Central Bureau of the C. V. in July of that year.

THE SHARECROPPER

ON June 9th 2,500 share-croppers, tenants and farm day-laborers met at the share-croppers' camp southwest of Poplar Bluff, Mo., for the first annual convention of the Missouri Agriculture Workers' Council Affiliated with the United Cannery Agriculture Packing and Allied Workers of America CIO. Delegates included those of the Workers Alliance No. 5; American Youth Congress II; United Students Peace Committee; American Students Union; St. Louis Urban League; the Associated Farm Laborers, Share-croppers and Tenant Farmers.

Rev. H. Whitefield submitted the annual report and pointed out that the purpose of the meeting was the laying of the ground floor for one of the greatest programs for the betterment of the condition of the Negro and white workers ever known in all history.

HONEST WOOL LABELING

FOR years farm organizations, and particularly the National Grange, have sought for legislation intended to protect consumers against deception practiced by the producers of woolen goods. But thus far without success. The Senate passed the Wool Products Labeling bill, also known as the Schwartz-Martin bill, at the last regular session of Congress and it was favorably reported by the House Committee on Interstate and Foreign Commerce, and placed on the Calendar on June 22, 1939. Here, as so often before, the matter rests.

There is real need for this particular piece of legislation. Mr. Henry Miller, Assistant Director of Trade Practice Conferences, in an address before the National Retail Dry Goods Association on Jan. 18th of this year, said in part:

"In recent years there has developed a singularly aggravated situation of confusion, misrepresentation and deceptive concealment in the merchandising of fabrics, clothing and other textile products in the channels of trade and to the consuming public . . . On the record [of the Federal Trade Commission] there are perhaps more stipulations and orders to cease and desist out-

standing in the case of misrepresentation of textile merchandise than in the case of any other comparable class of consumer goods.

"Textiles may be said to be as essential as food and shelter to the existence of every man, woman and child. The sale and distribution of such essential commodities under conditions of honesty and competitive fairness is a matter of vital concern to business and to the buying public. It must be of deep concern to the Commission, as the agency which is charged by law with the duty of protecting both from the inroads of unfair competitive methods and deceptive practices."

PATENTS

DR. Levinstein, in "British Patent Laws, Ancient and Modern," estimates that 95 percent of patents are purely obstructive. It is one of the safest forms of legal blackmail. Every major development of recent years is a case history of patent litigation—the motor car, the talkies, wireless, television, aviation, and so on. Millions have gone into the pockets of the lawyers, multi-millions into the pockets of the companies which hold the blocking patents. Worse still, under threat of obscure patents, liable to be produced like a crooked ace from the sleeve of some big corporation, advances which would benefit mankind have been held up.

Patent-holding is a tangled skein, knotted up in international cartels. The activities of these are not merely confined to price-fixing and "selling-zones" but include the sharing of scientific secrets and patents. In the Chemical Cartel, with its system of collateral patents, the German I.G. filed 555 new patent processes in one year, Du Ponts 508 and I.C.I. 270.

LEGAL PRICES

WHAT has come to be known in our country as price-fixing, abhorred by "the fathers," was granted legal sanction by the Federal Supreme Court in a decision upholding the bituminous coal act. If the operators themselves "had endeavored to stabilize the markets through price-fixing agreements," Justice Douglas commented, they "would have run afoul" of the Sherman antitrust act. But, he added, that "what Congress has forbidden by the Sherman act it can modify. It may do so by placing the machinery of price-fixing in the hands of public agencies. It may single out for separate treatment, as it has done on various occasions, a particular industry and thereby remove the penalties of the Sherman act as respects it.

"Congress under the commerce clause is not impotent to deal with what it may consider to be dire consequences of *laissez-faire* (non-interference). It is not powerless to take steps in mitigation of what in its judgment are abuses of cut-throat competition . . . The commerce clause (of the Constitution) empowers it to undertake stabilization of an interstate industry through a process of price-fixing which safeguards the public interest by placing price control in the hands of its administrative representative."

The act was passed in 1937 after an earlier regulatory law, called the Guffey coal act of 1935, was ruled invalid. The aim of the legislation is to curb the "overproduction and savage, competitive warfare" which, Justice Douglas said in the Court's majority opinion, had "wasted" the bituminous coal industry.

HISTORICAL STUDIES AND NOTES

THE BACKGROUND OF THE CENTRAL VEREIN'S HISTORY

IT is by this time well known that the Catholic Central Verein of America is the oldest organization of its kind in the country, and that it came into existence primarily to federate benevolent societies existing in German-American parishes, at the same time providing a united front against the attacks of anti-Catholic movements, the Knownothing Movement in particular. What is not widely known is the background for the establishment of the organization, the mechanics of its founding.

The following newspaper account of a banquet conducted at Rochester some time in 1854 was brought to light by a Redemptorist Father at Esopus, N. Y., Rev. John F. Byrne, C.Ss.R., provincial chronicler. Originally published in the *Aurora*, of Buffalo, it was reprinted by Professor Oertel in the *Kath. Kirchenzeitung*, for April 27, 1854. Through the courtesy of Rev. William A. Heim, present editor of the *Aurora u. christliche Woche*, we obtained a copy of the article, "Ein Tag in Rochester," contained in the issue of the Buffalo weekly for April 21, 1854. The account throws light on the pre-history of the Central Verein and constitutes a valuable source of information regarding the spirit and attitude of our pioneers. The translation of the text of the article follows:

I have frequently visited Rochester and have always enjoyed my stay in the City of Flowers. This is only natural, for there one can find much to make a Catholic heart joyful: the beautiful churches, for instance, which are filled with worshippers at all services. Moreover, the city numbers among its people pious and zealous priests and many well-intentioned, active Catholics. In consequence, religion flourishes in Rochester, to the benefit of Catholics and in a wider sphere also of non-Catholics—a true statement, although some may doubt it.

Last Monday, the second Easter holiday, I again visited that city, and my experiences on this occasion pleased me greatly.

That evening, between six and seven o'clock, a considerable number of Catholics assembled in front of the German St. Peter's Church, all wearing sashes. The casual onlooker might have been tempted to regard them as members of a secret society, were it not for the cross they displayed on their chests. This body of men, forming a long procession preceded by a banner on which was inscribed "St. Petrus," marched towards St. Joseph's Church. Having crossed the Genesee Bridge, the procession was met by members of Catholic societies of St. Joseph's Parish and by representatives of the German Catholic societies from Buffalo. At this juncture the societies of St. Joseph's con-

gregation led the long parade to the meeting hall adjoining St. Joseph's Church. After the societies had entered the decorated hall—illuminated with gas—they were welcomed with music, while tables laden with food invited all to partake of a tempting meal.

Now, dear reader, I must inform you regarding the occasion of this banquet. It had a twofold purpose. The Rev. P. Leimgruber, C.Ss.R., had been called to Pittsburgh by his superiors, and the members of the Catholic societies of the parish had arranged the banquet in honor of their beloved spiritual leader immediately prior to his departure. In addition, they desired to effect a more cordial, truly Christian bond of love among themselves, comparable to the bond established by the early Christians.

The Rev. P. Breska, C.Ss.R., welcomed the participants in the name of members of the societies of St. Joseph's Parish, after which the Rev. Fr. Krautbauer, president of St. Peter's Society, responded, expressing the thanks of all present. Grace was then said and the meal began; a piano provided entertainment during the repast. Some 15 or 20 officers of the different societies delivered addresses of varying length. The speakers dilated upon a common theme: to encourage the promotion of a Christian family life and a Christian civil life on the part of all. Several speakers in particular sought to demonstrate the necessity of a close fraternal union of all Catholic societies, and their suggestions were received with loud applause. As an outward manifestation of their sincere wish to establish a union of Christian brotherhood, the presidents of the eight Catholic societies of Rochester and Buffalo arose and promised to regard one another as brothers in Christ. Their action was concurred in by all present. It was an inspiring sight, one to arouse the deepest emotions in the hearts of all. For the poet says:

Ah, how charming 'tis and fine,
When in union brothers meet,
When their conduct's free from guile,
Free from falsehood and deceit.

Toasts were then presented. The first was tendered Pope Pius IX, the second to our Bishop John Timon, the third to President Franklin Pierce, the fourth to Governor Seymour; next came toasts to the Catholic societies, represented by officers and members. The Catholic press was also remembered, as the defender of truth and justice. Addresses and songs alternated until 11 o'clock, when grace was said. The entire gathering finally joined wholeheartedly in the chanting of the glorious Ambrosian canticle of praise: "Grosser Gott, wir loben Dich." Fr. Breska blessed the assembly, after which the participants departed with the greeting, "praised be Jesus Christ."

Thus the report of what is an important event in the history of the German-Catholic element in the United States. It heralds the ad-

vent of the Central Verein, organized a year later in Baltimore. And it is to the group of priests and laymen at Buffalo and Rochester belongs the credit for having taken the initial steps toward the successful formation of the C. V.

It was of course impossible for the speakers on the occasion to which the above report refers to realize the fruits their words and action would have. Not knowing the future, they undertook the steps demanded by the conditions confronting them. It is this fact should impress itself upon every Catholic man and woman of our day. Nor should the harmonious cooperation between members of the clergy and the laity on that memorable occasion in Rochester be overlooked. At the same time the debt of the Central Verein toward these early Redemptorists who sponsored the cause of the laity should not be lost sight of, and also the debt to the man spoken of in the account as Fr. Krautbauer, later Bishop of Green Bay, Wis.

A VALUABLE CUSTOM

THE subjectivism engendered by the philosophy of the 18th century and its overemphasis of the individual resulted in the tendency on the part of many men and women of the time to keep a diary, not infrequently intended to conserve expressions and recollections of an introspective nature. However, not a few of the diaries dating from the latter part of the 18th century and the first half of the 19th century contain much valuable information of a more general nature, biographical, literary or historical.

The custom of writing a diary was particularly common in Germany during the romantic period. This explains, at least in part, the remarkable circumstance related by Professor Ella Lonn in her volume "Foreigners in the Confederacy":

"When Colonel James J. Morehead undertook to prepare a sketch of his regiment, the Fifty-third North Carolina, it was not to one of the 99 percent of Anglo-Saxons he turned for data but to a German private for a copy of the diary which he had kept from the organization of his company to the date of his capture, May 5, 1864." In addition, Professor Lonn remarks: "the methodical, scholarly instinct of the Germans appeared even in the ranks."¹

Another valuable Tagebuch has been brought to light in California. In regard to it, Mr. Walter V. Kaulfers, of Stanford University, writes:

"The Hagelstein Diary is unique in that it is one of the very few accounts of the Gold Rush actually written by a pioneer en route. The fact that this rare account was originally written in German script is itself significant. It reveals the immense fertility of our heritage from foreign cultures in the building of America—a heritage of which we have often been unmindful in our efforts to develop a well integrated American way of life among our citizenry."

Mr. Kaulfers further remarks on the fortunate circumstance "that the translation of the Hagelstein Diary is the work of his own great grandson, LeVern W. Cutler, of Palo Alto, California." Because of our own experience with the diary of Jakob Boerstler, written in pencil on poor paper during a long sea voyage from Rotterdam to Baltimore, we realize the better the difficulties Mr. Cutler had to surmount. He was obliged to have recourse to "chemicals and special magnifying lenses and lights to bring out those portions of the original manuscript which had been obscured by flood-water in the basement in Sacramento where the notebook was found."

Published as "Stanford Language Arts Investigation Bulletin 66," "the Hagelstein Diary is presented with the hope that it will stimulate an interest among young people in discovering and preserving within their own families or communities letters, pictures, newspapers, or documents of similar import for gaining a realistic acquaintance with the backgrounds of our present day American culture." The very thing we have emphasized in these columns on more occasions than one. We fully endorse Mr. Kaulfers' further remarks:

"A school or class could hardly choose a more worthy, more stimulating, or more educationally significant project than an investigation, interpretation and synthesis of the community's social and cultural heritage as recorded in the original language of the generations which have contributed to the building of America."

Catholics have been particularly neglectful in this respect.

THE START OF A GREAT APOSTOLATE

THE letter, inviting the well known missionary Pierz to America, was addressed to him on June 13, 1834, by the distinguished Frederick Baraga, writing from "Mission S. Marie on the Grand River." In addition, it bears the endorsement of the first Bishop of Detroit, Frederick Rese. Baraga wrote:

"Reverend Mr. Pierz,

"The letter, in which you expressed the desire to come to our missions has pleased me greatly, because it reveals the great zeal you have for the conversion of our brethren.

"Therefore, I have written to our Bishop, the Reverend Mr. Rese, who is now located at Detroit, regarding the matter and I hope that he may accept you without further ado.

"The most desirable route for you to take to our new Diocese of Detroit would be the one via Trieste or Havre de Grace to New York, and from New York, always using the waterway, by either canal or steamboats to Detroit, where our Reverend Bishop will give you further instructions.

"Out of my experience I would advise you not to take along much baggage, because you may obtain everything here. However, it would be well for you to bring along whatever is necessary for the celebration of the holy Mass. Do not forget to bring with you an iron for the baking of hosts. Take only the most

¹ Foreigners in the Confederacy. Chapel Hill, 1940, p. 462.

necessary books, among them a Concordance, and as many pictures, rosaries and crucifixes as possible, because you cannot buy them here. Also bring with you a good deal of linen, because linen is very expensive. This is about all I would advise you to take along on your mission journey.

"God be with you on your journey! You will experience great difficulties, but on the other hand a noble crown will await you in heaven, if you will have borne these difficulties with patience out of love of God and your fellowmen.

"I recommend myself to your pious prayers and remain with genuine love

"Your
"sincere friend
"Frederick Baraga
"Missionary"

Bishop Rese wrote quite briefly:

"Rev. D. Pierz recipiam libenter in Dicesim meam

† *Fridericus Epus. Detroitensis*"

In such fashion Pierz was assured of a welcome to America. Although both priests, Pierz and Baraga, were Slovenes, the letter, for which we are indebted to Rev. Hugo Bren, O. F.M., who has so diligently searched the archives at Ljubljana for documents regarding evidence of the missionaries who came to our country from the Slovene province of Austria, is in German. Such a thing was possible ere the advent of exaggerated nationalism and racialism. In fact, in the Archdiocese of St. Paul, Slovene priests served German parishes and not a few of them were beloved by their parishioners at a time when in Austria racialism was preparing the crisis to which the empire ultimately succumbed.

COLLECTANEA

THE importance of cultivating family and local history was stressed by Professor Robert C. Binkley, Western Reserve University, on the occasion of the eighty-eighth annual meeting of the Minnesota Historical Society. Speaking on "History for a Democracy," he said:

"It has long been recognized that a better national history can be written when biography and local history have been more fully explored. That is important, but I would hold that even if a chapter of local history should prove to be a stone unused by the builder of national history, it is worth the effort for the sake of its intrinsic value in the community to which it relates. Family and local history need not sustain any particular family or local myth. They can be investigated ruthlessly and relentlessly without any effort to reach a preconceived conclusion. And still, by their very nature, they will enrich and nourish a democratic culture. Their values are primary values. They can stand on their own feet."¹⁾

In addition to Prof. Binkley's remarks, we would wish to stress the value of preserving and writing family history for the individual family and the institution itself. Tradition lends strength to a family, as it does to society, a nation, and the Church even. Not a few of

present-day evils from which the family and also individuals suffer, may be attributed to the lack of tradition, due in part to the atomization of society in the nineteenth century and also, in our country, to immigration. The great Austrian novelist, Adalbert Stifter, wrote that a man lacking memory is not a man, hardly an animal, but rather a plant. We daresay that a family lacking tradition is poor in important essentials; it lacks roots; it has no past, it lives in the present only. The individual member is not sustained by tradition. He knows naught of sacred obligations to his fore-fathers, an honored name. Will his posterity mean much to him? Hardly.

The *padres* who built the missions of the Southwest in the eighteenth century have found successors from among the Sons of St. Francis, whose members belong to one of the three American Franciscan provinces: St. John the Baptist, Sacred Heart, or Santa Barbara.

But a few months ago, to be exact on Nov. 22, 1939, Zuni, New Mexico, famed in lore and history, was the scene of a most unusual event, the dedication of a new Community Hall! Built to harmonize with the architecture of the ancient dwellings of the Zunis, the new structure, 128x50 ft. in dimension, has been erected with red sandstone. Purposed to promote recreation among the younger members of the Catholic community, the hall is provided with a stage and a basket-ball court. A shrewd man, your Fr. Clement Druehe, who planned the structure with the intention of safeguarding the faith and morals of his flock.

The account of the dedication of Zuni's Community Hall, published in the *Provincial Chronicle*, declares: "great credit must also be given to Brother Gervase Thuemmel who did so much to complete the model plant at Zuni. It was he who constructed the handsome residence and enlarged the church at Zuni in 1926, when Fr. Arnold Heinzmann was in charge of the Mission. All in all, he has spent some thirty-five years in the Missions of the Southwest, engaged mostly in building chapels and residences for the missionaries."¹⁾

In such fashion do the Friars of today carry on the work begun by the Spaniards centuries ago.

The life of the apostle of the Germans in America, Fr. F. X. Weninger, S.J., being written by Rev. M. J. Boylan, S.J., of Cincinnati, will contain two appendices, the second of which will consist of a complete list of Fr. Weninger's works, published and unpublished, based upon the manuscripts at St. Xavier's, Cincinnati, upon his own lists and upon the bibliography contained in Sommervogel's Library of Jesuit authors. This with Appendix A, a list of missions with place and date, as far as they were obtainable, will, we believe, grant readers an adequate background of Weninger's stupendous career.

¹⁾ *Minnesota History*, a quarterly magazine, March 1937, p. 13.

¹⁾ The *Provincial Chronicle*, Cinc., vol. XII, no. 2, pp. 88-9.

THE CENTRAL VEREIN AND THE CENTRAL BUREAU

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Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, Mo.

Convention Motto

FEW mottoes adopted for C. V. conventions have been so fraught with meaning, so applicable to contemporary conditions as that selected for the 85th annual assembly, to be held in New Ulm, Minn., on Aug. 24-28. Taken from the Encyclical *Summi pontificatus*, the motto follows:

"Co-operation in the spread of the Kingdom of God which in every century is effected in different ways, with varying instruments, with manifold hard struggles, is a command incumbent on everyone who has been snatched by Divine Grace from the slavery of Satan and called in Baptism to citizenship of the Kingdom of God." ... Pope Pius XII.

Initial Gifts for Expansion Drive

FIRST contributions from the committee in charge of the Central Bureau Expansion Drive, amounting to \$900, were received recently through Mr. F. Wm. Heckenkamp, chairman. This figure does not include the money raised thus far by the Minnesota Branch, which is conducting its own drive, or the miscellaneous gifts to the Fund, reported each month in the "Acknowledgment of Monies" section at the rear of the magazine.

The Expansion Drive committee was appointed by the San Francisco convention of the C. V. last summer; a goal of \$75,000 to extend the scope of the Bureau's activities was set by the convention.

The money received from Mr. Heckenkamp represents the gifts of a number of bishops and priests, as well as affiliated societies and other friends of our cause.

Pledges of Minnesota Branch Pass Half-Way Mark

WERE there ever any doubt of the strength and loyalty of our Minnesota Branch, it would certainly have been dispelled by the generous response to the executive committee's recommendation the organization accumulate \$10,000 as its share of the Central Bureau Expansion Drive. Early this year the executive group voluntarily agreed to raise this amount and promised to collect \$5000 before the national convention opens in New Ulm this summer.

On June 20th the financial secretary, Mr. Rudolph G. Baetz, reported that already \$5124 has been collected or pledged by societies or contributed by friends.

Contributions to the Minnesota fund have been received thus far from two prelates, Rt. Rev. Abbot Alcuin Deutsch, O.S.B., Collegeville, \$20, and Rt. Rev. Msgr. J. Wurm, Crookston, \$1, and pledges have been made by the following societies: St. Paul, Comfrey, \$72; St. Joseph, Winona, \$200; Ss. Peter and Clemens, St. Paul, \$435; Ss. Peter and Paul, Mankato, \$204; St. Joseph, New Ulm, \$600; St. John Baptist, Sleepy Eye, \$250; St. Nicholas Luxemb., Rollingstone, \$183; St. Lawrence, Faribault, \$150; St. Michael, Madison, \$101; St. Boniface, Minneapolis, \$121; St. Wendelin, Luxemburg, \$34; St. Joseph, Sauk Center, \$105; St. Joseph, Meire Grove, \$118; St. Boniface, Hastings, \$96; St. Joseph, Richmond, \$162; St. Joseph, Millerville, \$32; St. Joseph, Fletcher, \$75; St. John Nep., Lucan, \$77; St. Michael, Morgan, \$100; St. Leo, St. Leo, \$140; St. Joseph, Minneapolis, \$150; St. Nicholas, St. Nicholas, \$75; St. Joseph, St. Michael, \$135; St. George, Wabasso, \$43; St. Joseph, Farming, \$62; St. John, Searles, \$75; St. Anthony, New Ulm, \$50; St. John Evangelist, Le Center, \$25; St. Mathias, Albertville, \$50; St. Nicholas, New Trier, \$100; St. Peter, Chaska, \$92; St. Matthew, St. Paul, \$175; St. Boniface, Springfield, \$50; St. Joseph, Holdingford, \$34; St. Joseph, New Market, \$40; St. Boniface, St. Boniface, \$120; St. Joseph, Leavenworth, \$30; Ss. Peter and Paul, Loretto, \$45; St. Anthony, Delano, \$70; St. Anthony, St. Paul, \$50; St. Wendelinus, Richfield, \$50; St. Joseph, Eden Valley, \$5; St. Bernardinus, Cologne, \$25; St. Joseph, Adrian, \$10; St. Francis, Jordan, \$50; St. Leo, St. Paul, \$10; St. Joseph, West Newton, \$25; and St. Lucan, Hampton, \$50.

We would ask officers of State Branches to call the matter to the attention of the delegates at the coming Branch conventions.

Convention Arrangements Completed

WITH infinite pains and devotion the local committees in charge of the New Ulm convention have supervised the many details of the forthcoming 85th annual assembly of the C. V. Since the community is not large, even more attention than customarily had to be paid to such problems as housing and food. All arrangements are now complete, and the delegates attending the convention, on Aug. 24-28, will participate in a program comparable to any ever conducted by our organization.

Nearly a score of prelates have responded to the invitation of Archbishop John G. Murray, of St. Paul, episcopal host to the convention. The preliminary event of the assembly will take place on Friday evening, Aug. 23rd, in St. Paul, where the St. Peter and St. Clemens Society of that city will sponsor a dinner in honor of the delegates, particularly the members of the convention tour. Guests of honor on this occasion will be Archbishop Murray and Mayor McDonough.

Meetings of the Social Action Committee and the trustees will be held on Friday and Saturday, with the executive board session scheduled for Saturday evening. Other delegates will be entertained at the New Ulm Country Club.

Sunday's program is by far the most elaborate of the convention. Following the official opening early in the morning, the delegates will march in procession to Holy Trinity Church for the solemn pontifical mass, to be celebrated by Bishop J. F. Busch, of St. Cloud; with the sermon to be preached by Bishop J. H. Peschges, of Crookston; Archbishop Murray will preside. The convention parade will take place prior to the civic demonstration in the afternoon. Speakers on this occasion will be Bishop A. J. Muench, of Fargo, N. D., Rev. Anthony L. Ostheimer, of Philadelphia, Mr. Bernard E. Lutz, St. Louis, Archbishop Murray and several other prelates.

The convention proper will be officially opened on Monday morning, following the high mass in honor of the Holy Ghost. Presidential messages will be read and the business sessions will get under way. At Monday evening's joint meeting Mr. F. P. Kenkel will speak on "The Central Bureau, Its Purpose and Future." A feature of the business assemblies will be the report of the Credit Union Affiliation Committee, headed by Mr. August Springob, and the Insurance Research Committee, whose report will be delivered by Mr. Jos. G. Grundle. An innovation in the program is the absence of any business meetings on Monday afternoon, in order to give the convention committees an opportunity to conduct their sessions.

General chairman of the convention is Mr. Willibald Eibner, K.S.G., honorary president of the C. V. Rev. Henry J. Scherer, pastor of Holy Trinity Parish, is clerical host, while Mrs. Rose Franta is vice-chairman of the arrangements committee.

It is to be hoped that every affiliated C. V. society will make an earnest attempt to be represented on such an important occasion, when the participants will have explained to them matters of grave import in the present period of crisis.

The Social Study Course

FIVE lecturers will address the Social Study Course to be conducted by the Central Bureau immediately following the C. V. convention in New Ulm. The course, to take place on Aug. 28-29, will be devoted primarily to rural problems, in particular to corporative society, co-operation, credit unions and chemurgy (the science intended to discover industrial uses for farm products). Priests, laymen and laywomen (Catholic and non-Catholic) are cordially invited to attend. The registration fee is \$5.

Outstanding among the lecturers is Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D. Others who will speak are Rev. Bernard W. Dempsey, S.J., author of the English edition of "Reorganization of Social Economy," Rev. Martin E. Schirber, O.S.B., of St. John's University, Collegeville, Minn., Mr. L. S. Herron, of Omaha, editor of the *Nebraska Union Farmer*, and Mr. F. P. Kenkel, Director of the Central Bureau, who will also act as chairman.

The first address will be delivered on Wednesday evening, and the others the next day. The Central Bureau, pioneer organization sponsoring study courses in our country, has conducted a number of such events in the past, beginning in 1909. At the present time, when clear thinking on economic subjects is more imperative than ever before in our history, the value of the forthcoming Social Study Course cannot be overestimated. We would urge spiritual directors of affiliated groups, other priests interested in problems such as those scheduled for discussion, and especially members of our associated societies to make every effort to be present at the two-day course.

Prospect for Large Attendance of Convention Tour

THE response to the announcement a tour would be conducted in conjunction with the C. V. convention in New Ulm, Minn., this summer has been encouraging. Already a considerable number of reservations have been received by the tour committee, and a far greater number of requests for information regarding the trip have been made by prospective participants than last year. Delegates intending to join the tour are asked by Mr. William J. Kapp, chairman, to make reservations as soon as possible, and to accompany their reservations with a deposit.

As announced previously, the participants will leave New York City on Aug. 17th for Buffalo and Niagara Falls, where sight-seeing trips will be arranged. Journeying thence to Cleveland, where a lay-over of several hours will permit a trip about the city, the tour will depart for Chicago, arriving in that city on Monday evening. During the stay in Chicago the visitors will have an opportunity to see Mundelein and Techny seminaries.

A number of sight-seeing trips will be provided in Milwaukee and environs, including a number of monasteries and Holy Hill, famed pilgrimage shrine, all in Waukesha County. The party will arrive at the Dells of the Wisconsin River Thursday noon; at this scenic area the participants will be transported by boat through both the upper and lower "dells."

Following their arrival in St. Paul, on Friday evening, the delegates will attend a banquet in their honor,

to be conducted by the Ss. Peter and Clemens Society of that city. Archbishop John G. Murray and a number of civic officials have expressed their intention to be present on this occasion.

The trip from St. Paul to New Ulm will be made by bus, with short stops for receptions at Mendota, Fort Snelling, Chaska, Shakopee, Jordan, Belle Plaine, St. Peter and Mankato.

The return trip will be made by way of St. Paul, Chicago, Detroit, Buffalo and Utica. The journey from Detroit to Buffalo will be made by boat.

Cost of the tour is quite small. From New York City, for example, the round-trip fare is \$89.90, while from Cleveland it is \$67.80 and from Chicago \$42.55. Cost from other cities and further information may be obtained from the secretary of the committee, Mr. Albert J. Sattler, 217 Broadway, New York City.

Youth Meetings Important Feature of Convention

PERHAPS the outstanding youth program to be arranged in conjunction with a C. V. convention, at least in recent years, will be conducted at New Ulm. In addition to the customary youth dinner and mass meeting, a special conference will be held on Monday afternoon, Aug. 26th. And of particular note is the promise of several prelates attending the convention to address the mass meeting.

Two addresses will feature the youth dinner, scheduled for six o'clock Sunday evening. Rev. R. B. Schuler, of Krakow, Mo., will preside on this occasion, while Rev. Walter H. Peters, of St. Paul, will discuss why "Youth Must Prepare for Leadership—Try the C. V. Way," and Dr. John Giesen, of the College of St. Thomas, in St. Paul, will explain "The Vocational Guidance Council."

The youth mass meeting will take place in the auditorium of Holy Trinity School immediately following the dinner. Under the chairmanship of Rev. Edward A. Bruemmer, second vice-president of the C. V. in charge of the Youth Movement, the meeting will be addressed by Mr. Alphonse J. Matt, assistant editor of *The Wanderer*, St. Paul, on "The C. V. Institute at St. John's University," and Rev. Rudolph Kraus, spiritual director of the C. V. of New York City, on "Youth Needs Coaching."

Fr. Bruemmer will deliver his annual report on Monday morning, while in the afternoon the special conference will be held. Mr. Philip H. Donnelly, of Rochester, N. Y., will outline "New Frontiers" for youth, while reports will be made on the C. V. Institute at St. John's University, Collegeville, Minn., by Mr. Andrew Willingbring, of Richmond, Minn., "The Value of the Social Institute as a Form for the Exchange of Ideas"; Mr. Jerome Bilder, St. Paul, "The Value of the Social Institute as an Instrument for Adult Education"; and Mr. Ferdinand Wiener, Sauk Centre, Minn., "The Social Institute as a Means for Spreading Ideals of Christian Social Reconstruction." Discussion leaders will be Mr. Jerome Prochowitz, Winona, Mr. Edward Wirtz, New Ulm, Mr. Joseph Mischke, Sauk Centre, and Mr. Leonard Roth, Delano, all in Minnesota.

Coming State Branch Conventions

THE 42nd annual convention of the Catholic State League of Texas has been postponed one week, it has been announced. Originally scheduled to take place July 16-18, the assembly will now be held on July 23-25, at Windthorst. Cause of the postponement is the dedication ceremonies of the new Corpus Christi Cathedral, to be conducted July 17th.

President F. Wm. Kersting, of the C. V. of Pennsylvania, recently issued the official call to the 47th annual meeting of the Branch, to take place in St. Ludwig's Parish, Philadelphia, on July 27-30. The motto of the assembly is "Justice and Charity." As in former years, the Knights of St. George, the majority of whose branches are also members of the C. V. section, has announced it would pay half the per capita tax of its member societies. All of these groups were urged by President John Eibeck to attend the convention.

A similar invitation has been issued by President Richard F. Hemmerlein, of the New York Branch, to affiliated units. Motto for the Utica meeting, to be conducted over Labor Day, is "He will not have peace who resists God. For Christ alone is the 'corner-stone' on which man and society can find stability and salvation." According to preliminary information Bishop Walter A. Foery, of Syracuse, will preside at the convention mass, to be read by Rev. Henry B. Laudenschach. Among the speakers at the principal sessions are Rev. Joseph L. May, of the local Catholic Charities, and Dr. H. A. Frommelt, of Buffalo.

Announcement of the dates for the St. Joseph State League of Indiana convention was made recently. The meeting will take place in South Bend on Sept. 15-17.

The C. U. of Ohio will convene in Chillicothe on Aug. 31st and Sept. 1st, according to word received from Mr. Leo Lyden, president. The Director of the Central Bureau has been invited to attend this convention.

Knights of St. George Meet in Pittsburgh

CONVENTIONS of the Catholic Knights of St. George, fraternal insurance society with headquarters in Pittsburgh, are generally well conducted affairs, and the biennial meeting of the organization, held May 26-28 in the home city was no exception. Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and supreme spiritual adviser of the Knights, took a prominent part in the convention, pontificating at the convention mass and addressing the delegates at its close. He congratulated the organization upon its accomplishments and read a letter from Pope Pius XII, imparting the apostolic blessing to all members.

On Sunday morning was held the preliminary meeting of the tenth biennial convention of the Order, the majority of whose members are likewise affiliated with various C. V. Branches, especially that of Pennsylvania. The delegates were welcomed by Rev. Justin Walz, O.M. Cap., pastor of St. Augustine's Parish and host to the convention, Mr. J. Nich. Puhl, general chairman, and Supreme President John Eibeck.

An inspirational sermon was preached at the mass by Rev. Andrew J. Pauley, assistant chancellor and secretary to the Bishop, on the duty of the Catholic laity in the face of present world conditions. The preacher praised the Knights for their strong Catholicity and for their traditions.

That afternoon the first business session was conducted, featured by the report of the president. In the evening the delegates attended May devotions at the Good Samaritan Chapel; Rev. James R. Cox, the pastor and a member of the Order, preached the sermon. At the requiem mass for deceased members celebrated on Monday Fr. Cox again preached. Business sessions occupied the greater part of the second day, and in the evening the delegates attended a banquet in their honor. A portion of Tuesday's mass was broadcast over a local radio station; during the course of the broadcast short addresses were made by Fr. Cox and Mr. Eibeck. That afternoon, following the closing ceremonies, the delegates visited the Knights of St. George Home for the Aged, at Wellsburg, W. Va.

It was reported that death benefit payments of \$473,727.28 had been made during the two years ending Dec. 31st of last year, while sick benefits amounted to \$107,171.50. The death benefit fund has a reserve of \$3,319,052.72 and the sick benefit fund a reserve of \$443,385.13. Assets of the organization are \$4,832,648.24; the membership numbers 28,554.

Promoter of the C. V.

FOR perhaps the first time in the history of the C. V. a priest has been appointed by his bishop as Diocesan Director of a State Branch of the Central Verein. The *Catholic Action News*, published by the Diocese of Fargo, N. D., reports in its issue for July that Rev. Al. Sommerfeld, of Sykeston, has been named to this office in the Diocese by most Rev. Aloisius J. Muench, Bishop of that See.

Commenting on the appointment, the publication states it "marks a real forward step." By way of explanation, the article asserts: "Long before the National Catholic Rural Life Conference came into being, the Central Verein preached the gospel of Rural Living and Rural Life to Catholics in America. It can be truthfully called the Apostle of Catholic Rural Life in the United States."

"How appropriate then," the item continues, "that in a rural diocese such as Fargo, the Central Verein should have a Diocesan Director. May God prosper his work in North Dakota. May the Catholic philosophy of Social Justice and Social Charity as applied to Rural Living take deep roots in the lives of all here in our State."

The C. V. Branch in North Dakota has indeed reason to be proud of the honor thus conferred upon it, and grateful to Bishop Muench. We would echo the sentiments of *Catholic Action News*, that God may prosper the efforts of Fr. Sommerfeld.

Youth Rally

AN elaborate youth rally was conducted by the Cath. Central Society of New Jersey, our C. V. Branch in that State, at St. Nicholas Parish, Egg Harbor City, on May 30th. The assembly was arranged in accordance with the decision of last year's convention to expand the program of youth activities.

Solemn field mass was celebrated at 11 o'clock by Rev. Gottfried Keis, while after lunch the series of addresses was presented. Rev. Edward A. Bruemmer, second vice-president of the C. V., of Jefferson City, Mo., delivered the principal address, on "Youth Must Act—Try the C. V. Way." Mr. Gerard Poll, former president of the Branch, discussed the international situation as it affects our country, while the guest of honor, Most Rev. Bartholomew J. Eustace, Bishop of Camden, commended the youth movement of the C. V., declaring it to be "comprehensive and Catholic." "I hope," the prelate affirmed, "that more organizations will be affiliated in time."

The speakers were introduced by Mr. Charles P. Kraft, president of the Branch. Included among those

present were Mrs. Mary Filser Lohr, of New York, president of the N. C. W. U., and Mrs. L. Bolan, president of the New Jersey women's section.

Various methods of collecting dues from members of youth organizations are discussed by Rev. Edward A. Bruemmer in his activities letter for July. The plan found most successful, the second vice-president declares, is that whereby the members are asked to pay only one dollar per year, either at one time or in four installments. More money is thus taken in, he reports, than under other schemes; social affairs may be sponsored to procure additional funds for the treasury.

Considerable attention is devoted in the letter to the coming convention of the C. V. in New Ulm, Minn. Fr. Bruemmer urges every youth society affiliated with the C. V. to send at least one representative to the convention. The youth sessions of the assembly are outlined, and the young men urged to study such matters as vocational guidance councils, youth leadership, delinquency, rural youth, study clubs and recreational activities, in advance of the convention.

The second vice-president's communication for the months of August and September comments on the apathy and indifference of some Catholics, including members of Catholic organization. Affiliated societies are urged to forward a dollar to the Youth Promotion Fund as their yearly contribution. Officers of youth groups are asked to begin planning their fall and winter programs.

St. Boniface Day Celebrations

LONG have certain sections of our organization observed the feast day of St. Boniface, the celebrations of which took place this year on June 2nd. Several thousand Catholics of the St. Paul Archdiocese assembled at St. Agnes' Church for the joint observance of the feast and the dedication of the new parochial and high school building. With Archbishop John G. Murray, a large number of priests participated in the ceremonies.

Immediately following the dedication exercises Archbishop Murray celebrated high mass, the sermon of which was preached by Rev. Lambert Hoffman. Some 300 priests and invited guests attended the dinner served following the mass. Speeches were made by the Archbishop, Rev. John Gruden, pastor, Mayor McDonough and Mr. Joseph Matt. Mr. Michael F. Ettel, president of the C. V. of Minnesota, was toastmaster.

A parade and church services were conducted in the early afternoon, following which the civic program got under way. Speakers at the latter event included Fr. Gruden, Mr. Matt, Mr. Ettel and Mr. J. M. Aretz, president of the Cath. Aid Association of Minnesota. Dr. John Giesen presided. The program was concluded with a social gathering in the evening.

The 30th annual celebration of St. Boniface Day by the Allegheny County section of the C. V. of Pennsylvania took place at St. Joseph's Parish, Mt. Oliver; an unusually large crowd attended. High mass was celebrated by the pastor, Rev. F. A. Mertens; Rev. F. C. Striff preached the sermon, on the life of St. Boniface.

Following the dinner, served in the school hall, addresses were made by Rev. Paschal Drew, C.P., who spoke on the need of unity among Catholics; Mr. Albert E. Jones, on the youth movement; and Rev. Charles Owen Rice, director of the St. Joseph House of Hospitality, who complimented the C. V. on its manifold activities and accomplishments. Members of C. V. and C. W. U. affiliated societies present concurred

in the opinion the celebration was one of the most successful ever conducted by the Allegheny organizations.

The celebration sponsored by the Volksverein, of Philadelphia, took place two weeks after the other St. Boniface Day ceremonies. A large delegation attended the church services held in St. Peter's Church on June 16th, when Rev. Frederick Nastvogel, C.Ss.R., pastor, preached the sermon, on the causes of the present disorder of society; during the course of his remarks the speaker congratulated the C. V. and N. C. W. U. on its accomplishments and encouraged them to continue their endeavors.

Following benediction the delegates assembled in the school hall for the mass meeting. Principal speaker was Rev. John M. Beierschmidt, C.Ss.R., spiritual director of the C. W. U. of New York, who discoursed on the life of St. Boniface. Others to address the assemblage were Fr. Nastvogel, Rev. Jos. L. Koenig, spiritual director of the Philadelphia section, Rev. Wm. D. Bruckmann, Msgr. Edward F. Hawks, and Rev. Henry J. Steinhagen. Mrs. Mary Filser Lohr, president of the N. C. W. U. and a guest, also spoke briefly.

Meriden Scene of Successful Convention

ONE of the largest and most spirited conventions held by the C. V. of Connecticut in recent years took place at Meriden on June 8-10. Of particular note was the presence of a large number of young men and the quality of the addresses at the major meetings.

The program got under way on Saturday afternoon with a meeting of the executive committee. At three o'clock the initial delegates' session was conducted in St. Mary's Parish auditorium; the delegates were welcomed by Mr. John Petroske, second vice-president and convention chairman. President Charles A. Wollschlager read his annual message, after which nine committees were appointed. Matters brought to the attention of the members included the expansion drive of the Central Bureau; a committee was appointed to devise ways and means to raise contributions for this fund. After discussion, it was decided to retain the present per capita tax. A penny collection taken up during dinner for the missions amounted to \$4.42. In the evening the delegates attended a social gathering.

The mass meeting was held early Sunday morning, preceding the convention mass. A welcome was extended by Rev. Anthony M. Kaicher, pastor of St. Mary's and spiritual director of the Branch. President Wollschlager was named the official delegate of the Branch to the New Ulm convention. Reports of various committees were heard and several short addresses delivered.

Fr. Kaicher was celebrant of the solemn convention mass, the sermon of which was preached by Rev. A. Pape, O.S.A., of New York City, on Catholic Action. One of the major features of the assembly was the convention dinner held Sunday noon. The principal speakers were U. S. Senator Francis T. Maloney, of Meriden, Fr. Kaicher, Rev. John A. Heller, of New Haven, spiritual director of the C. W. U. of Connecticut, Rev. Patrick T. Quinlan, of Wethersfield, who discussed Rural Farm Co-operation and Credit Unions, and Miss Marion Horn, of Hamden, who discoursed upon "The Special Mission of the Family." Others to address the delegates on this occasion were Mayor Francis R. Danaher and Rev. Fr. Morley, a missionary from Tanganyika, E. Africa.

The delegates were encouraged by a telegram from Most Rev. Maurice F. McAuliffe, Bishop of Hartford, conveying his blessing and best wishes. Following the dinner the members and their friends, numbering about one thousand, participated in a picnic. Requiem high mass was celebrated for deceased members on Monday.

Especial significance attaches to the message of President Wollschlager, in view of the wide range of

subjects covered. These included membership, the Central Bureau, *Social Justice Review*, the desirability of holding an annual meeting in the fall of the year, world peace and good will, the Catholic University drive, credit unions, and legislative matters.

All incumbent officers were re-elected for the coming year. These are Charles A. Wollschlager, Waterbury, president; John G. Frank, New Britain, first vice-president; Edw. F. Lemke, Meriden, secretary; George H. C. Koehm, Bridgeport, treasurer. Mr. Edw. Stepanek, of New Britain, becomes second vice-president as next year's convention will be held in that community.

Seven resolutions were adopted by the convention, referring to the Holy Father, carelessness of parents, the retreat movement, Americanism, indecent literature, American womanhood, and the golden jubilee of the Catholic University.

Impressive Convention of Illinois Branch

IT is always a pleasant duty to be able to report good news, and the East St. Louis convention of the C. U. of Illinois falls definitely into that category. The renewed spirit of activity manifested last year at the Quincy meeting was much in evidence during the three-day meeting, conducted at St. Elizabeth's Parish on May 25-27.

The Bishop of Belleville, Most Rev. Henry Althoff, episcopal spiritual director of the organization, pontificated at the convention mass on Sunday and addressed the civic meeting in the afternoon. Preceding the mass the official opening session took place. This meeting was addressed by Very Rev. Peter Engel, Dean, pastor of St. Elizabeth's and host to the convention, and by Mr. Joseph H. Donze, convention chairman, Mr. Joseph M. Haider, former president of the men's Branch, and the mayor of East St. Louis.

Responses were made in the name of the delegates by Mr. Joseph B. Engelmeyer and Mrs. Elizabeth Vonderheide, presidents of the Branches. It was on this occasion Mr. Engelmeyer read his annual message, concerned with the progress of the Branch during the past year, legislative matters, Good Friday observance, the Legion of Decency and Clean Literature, finances, the youth movement, the Central Bureau, the C. B. expansion fund, the C. V. convention, the Catholic press, discussion clubs and district leagues.

Following the pontifical mass, the sermon of which was preached by the Very Rev. Vincent Schrempp, O. F.M., provincial of Sacred Heart Province, the delegates were served lunch and then assembled for the mass meeting. Speakers on this occasion were Bishop Althoff, who dwelt upon the Catholic school, the home, the sacrament of marriage and current fashions; Very Rev. Msgr. Leo J. Steck, director of the St. Louis Archdiocesan Rural Life Conference, who discussed the importance of Catholic Action; Mr. Joseph B. McGlynn, an attorney, who explained the relationship between religion and democracy; and Rev. Joseph J. Schagemann, C.Ss.R., of Lima, O., who outlined the principles of the Maternity Guild apostolate. Chairman of the meeting was Rev. B. Hilgenberg, spiritual director.

Following a tour of the city and environs the delegates repaired to a local hotel for the convention banquet. Speakers at the banquet were Mrs. R. J. Boylan, who spoke on the history of East St. Louis, and Rev. A. R. Zuroweste, editor of *The Messenger*, diocesan weekly, who discussed Catholic education and analyzed the problem of leakage from the Church. A social period followed.

After the requiem mass, celebrated for deceased members in St. Henry's Church on Monday morning,

the business sessions got under way. The morning meeting was addressed by Mr. F. P. Kenkel, director of the Central Bureau, Mr. Cyril J. Furrer, president of the C. U. of Missouri, and the late Mr. Frank Scheffer, former secretary of the Missouri Branch, who died a few minutes after his address. Resolutions were passed on the Holy Father, the Hierarchy, neutrality, human rights, the retreat movement, credit unions, the Catholic press, discussion clubs, the youth movement, the Central Bureau, socialized medicine, and district unions.

All incumbent officers were re-elected for the coming year, with the exception of the second vice-president, a position filled by the convention chairman. The officers are Joseph B. Engelmeyer, Quincy, president; Edwin Hitpas, Carlyle, first vice-president; Joseph H. Donze, East St. Louis, second vice-president; George J. Stoecker, Chicago, financial secretary; Fred A. Gilson, Chicago, recording secretary; Frank Becherer, East St. Louis, treasurer. Fr. Hilgenberg will continue as spiritual director. Next year's convention will take place in Springfield.

Jubilees

FEW friends of the Central Verein have been more loyal to our cause than Rev. Francis J. Schikowski, pastor of St. Martin's Parish, Chicago. When at the close of the World War the C. V. encountered some difficulty in finding a site for its annual convention, it was Fr. Schikowski who threw open the doors of his parish to welcome the meeting. Moreover, the C. U. of Illinois has conducted several conventions at St. Martin's, the last occurring only two years ago.

For this reason the C. V. and its Illinois Branch were well represented on the occasion of Fr. Schikowski's golden sacerdotal jubilee, held June 23rd. Solemn high mass was celebrated by the jubilarian in the presence of Most Rev. Samuel A. Stritch, Archbishop of Chicago. The pastor of St. Gregory's Parish, Rt. Rev. Msgr. Michael Klasen, preached the sermon.

A large delegation of priests, members and former members of the parish, and friends of the jubilarian attended the special banquet conducted in the evening. The following day a solemn high mass of thanksgiving for all benefactors and friends was offered, and that evening the reception took place. Included on the program were an entertainment and a social period. The jubilee committee prepared an attractive 24-page souvenir booklet, outlining the ceremonies and presenting a short biography of the jubilarian.

Fr. Schikowski was born on Dec. 19, 1865, in Germany, coming to this country at the age of 15. Ordained on June 22, 1890, he organized St. Clara Parish, Hyde Park, Chicago, four years later, meanwhile devoting much of his time to Angel Guardian Orphanage, Chicago, serving on the board of directors. In 1908 he was appointed to St. Martin's Parish, where he has remained ever since.

Upwards of a hundred priests and several hundred laymen attended the special ceremonies held June 10th to commemorate the silver jubilee of the ordination of Rev. William M. Wey, pastor of Holy Trinity Parish, Winsted, Minn., and spiritual director of the C. W. U. of Minnesota. Special guest of honor was Most Rev. John G. Murray, Archbishop of St. Paul, who presided in the sanctuary at the ju-

bilee mass and preached the sermon, dwelling on the qualifications necessary for a priestly life.

Following the mass, celebrated by the jubilarian, dinner was served some 500 guests in the school hall, the number including Archbishop Murray and 80 priests, besides representatives of various Catholic societies, the C. V. and C. W. U. of Minnesota, and the Cath. Aid Association, among others. An informal reception took place following the banquet.

A civic reception was held in the evening, at which Judge Joseph Moriarity delivered the principal address. Children of the parish school presented a program of entertainment.

Fr. Wey has for many years co-operated with our State Branches in Minnesota; four years ago he acted as host to the annual convention of the federations. The jubilarian has served as spiritual director of the women's section since 1932.

The well known contributor to Catholic papers, Rev. Andrew Kolbeck, O.S.B., of St. Anthony, N. D., celebrated the silver jubilee of his ordination on June 13th with fitting ceremony. Some 50 priests and a large number of Sisters were present on the occasion, as was Most Rev. Vincent J. Ryan, Bishop of Bismarck. The jubilee program consisted of mass, a dinner, an entertainment and a reception.

The jubilarian celebrated solemn high mass, while Bishop Ryan delivered the English sermon and Rt. Rev. Abbot Cuthbert Goeb, O.S.B., of Assumption Abbey, Richardton, preached in German. The speakers at the banquet served following the mass in the school hall were Very Rev. Frank Meyer, a classmate of Fr. Andrew, Rev. Bernhard Strassmeier, O.S.B., oldest priest in North Dakota, Abbot Cuthbert, Governor John Moses, Bishop Ryan, and the jubilarian himself. The school children presented a program of entertainment in the afternoon.

Fr. Andrew, who came to this country in 1907 from Bavaria, has achieved widespread recognition as a writer on Catholic subjects, doctrinal and otherwise.

Necrology

MEMBER of the C. V. and the C. U. of Missouri for the greater part of his life, and a familiar figure at conventions of both organizations, Mr. Frank Scheffer died suddenly on May 27th while attending the annual meeting of the C. U. of Illinois in East St. Louis. The deceased, who was 61 years old, complained of feeling ill after addressing the early morning meeting of the delegates, and retired to the automobile of a friend, where he was discovered dead a short time later.

The financial and corresponding secretary of the Missouri Branch for many years, Mr. Scheffer had also served as chairman of the organization committee. Largely through his efforts the number of societies affiliated with the Branch increased rapidly within recent years.

The deceased had been a member of Our Lady of Perpetual Help Parish, in St. Louis, throughout his life. It was in this parish the late Msgr. Joseph Wenter, well known to members of the C. V., had labored so many years.

Funeral services were conducted on June 1st. Surviving are his widow, Mrs. Wilhelmina Scheffer, a son,

Frank, and a daughter, Frances. Another son, the late Rev. William Scheffer, died eight years ago, less than a year following his ordination.

In Brief . . .

WE introduce herewith a new department of *Social Justice Review*, to include items of general interest to our readers and also short notices of interest to members of the C. V.

With the death on June 6th of Most Rev. John P. Dowling, O.P., Archbishop of Port-of-Spain, Trinidad, the C. V. and the Central Bureau lost a collaborator of long standing. The deceased, who was 80 years old, had written two pamphlets for us, one, "Breviary of the Office of the Feast of Christ the King," having passed through several editions. Archbishop Dowling had also contributed to our magazines and press bulletin service, and was the author of several prayers, including the Maternity Guild prayer of the N. C. W. U.

A "penny edition" of "The Church and Social Order," pastoral statement of the Archbishop and Bishops of the Administrative Board, N. C. W. C., has been published by the Welfare Conference. A goal of a million copies has been set. C. V. members are urged to distribute copies of the statement at meetings.

Most Rev. Sidney M. Metzger, recently consecrated Auxiliary Bishop of Santa Fe, has for many years been a friend of our Texas State League. He was a frequent speaker at district meetings of the Branch, and on many occasions commended the organization.

Three priests of the St. Louis Archdiocese, friends of the C. V., have received special honors of the Church. Rev. John B. Pleus, of Jefferson City, and Rev. Bernard S. A. Stolte, of St. Louis, have been elevated to the rank of Domestic Prelate, while Rev. Martin B. Hellriegel, co-author of one of our pamphlets, recently installed as pastor of Holy Cross Parish, St. Louis, has been named Papal Chamberlain.

The Cath. Knights of St. George at their recent biennial convention voted to establish an In Memoriam Enrollment in the C. V. for the late Mr. P. Jos. Hess, former supreme secretary of the Knights and officer of the National and the Pennsylvania State Branch of our organization. Mr. Hess was killed in an automobile accident on his way to attend the 1938 convention of the C. V.

Some years ago the late Msgr. John Tanrath, rector of the St. Louis Cathedral, presented to the Bureau a set of the Stations of the Cross. These have now been repaired and forwarded to Dawson Creek, B. C., where Rev. C. J. McElligott, C.Ss.R., is laboring among the Sudeten refugees.

In several families throughout the country membership in the C. V. has been handed down from father to son. Searching for historical material, we discovered a souvenir history of a convention held by the C. U. of Mo. in 1900 in St. Boniface Parish, St. Louis. John Winkelmann, the father, and Ernst A. and Henry F. Winkelmann, his two sons, are listed as members and officers of local societies. All have continued their affiliation. Ernst A., for example, has served as president of the Missouri Branch and as trustee of the C. V.

Another brother, Most Rev. Christian H. Winkelmann, Bishop of Wichita, has been a loyal friend of our organizations since the early days of his priestly career. He has been a particular benefactor of St. Elizabeth's Day Nursery.

An elaborate Catholic press display will be conducted by Mr. Victor G. Schmidtzinsky, seminarian in San Antonio, at the forthcoming convention of the Cath. State League of Texas. An exhibit of this nature was a feature of last year's meeting.

The Northwestern District League, C. U. of Arkansas, recently passed a resolution calling for the repeal of the State divorce law . . . The Bishops' pastoral, "The Church and Social Order," was explained by Rev. Victor T. Suren to delegates attending the July meet-

ing of the St. Louis District League . . . Some 20 priests attended the district meeting conducted by the Texas Branch at Hallettsville on June 15th.

St. Boniface Society, of Sublimity, Ore., has joined the C. V. as an individual affiliate. The pastor and spiritual director of the society is Rev. Joseph Scherbring, who has attended a number of our national conventions.

The Rochester Federation has elected four delegates to the New Ulm convention and ten to the State Branch convention in Utica. Rev. Joseph H. Gefell has consented to attend both meetings.

Mr. Henry V. Schmalz, of Utica, has been selected to replace the late Mr. John Weber as treasurer of the C. V. of New York. A recent joint meeting of the men's and women's sections in Utica adopted a resolution of condolence on the death of their former co-worker . . . Mr. Dan Curran was elected president of the Young Men's District League of St. Louis at the last meeting of the organization . . . Mr. P. Heigel, of Conway, has been chosen president of the Central District League, C. U. of Arkansas, for the coming year.

Miscellany

ONE of the speakers at the general youth meeting, to be held at New Ulm on Sunday, Aug. 25, will be Rev. Rudolph Kraus, Ph. D., S.T.D., of New York City. He is the translator of "Mystical Phenomena in the Life of Theresa Neumann," written by Most Rev. Josef Teodorowicz, Archbishop of Lemberg.

A competent reviewer of the American edition of the book declares: "Translation of this informative and interesting work should elicit a generous gratitude for Fr. Kraus from the English reading public."

The first, and thus far the only Catholic daily newspaper in the English language, the *Catholic Daily Tribune*, published at Dubuque, Ia., recently observed the 20th anniversary of its establishment. The founder and for many years managing editor of the paper was the late Mr. Nicholas E. Gonner, former president of the C. V. and first chairman of the C. V. Committee on Social Action.

For some years previous to the founding of the *Tribune* the Gonners had published a weekly Catholic paper in English. On July 1, 1920, the firm determined to issue a daily, since when it has stood its ground against heavy odds. Since Mr. Gonner's death Mr. Chas. N. Nennig has edited the paper.

As is the case at most C. V. Branch conventions, the Tuesday afternoon mass meeting of the C. V. of North Dakota assembly was the feature attraction of the three-day session in Devil's Lake, held June 10-12. Governor Moses was in attendance on Tuesday and addressed the delegates. Other speakers at this meeting were the two Bishops of the State, Most Rev. Aloisius J. Muench, of Fargo, and Most Rev. Vincent J. Ryan, newly installed in Bismarck, and Mr. F. P. Kenkel, Director of the Central Bureau.

Of particular note was the fact that both prelates remained throughout the convention, attending every session and encouraging the delegates in a number of addresses.

A more detailed report of the meetings will be found in the German section of this issue.

DIE SOZIALPOLITISCHEN RICHTUNGEN UNTER DEN DEUTSCHEN KATHOLIKEN SEIT 1870.

(Schluss)

NACH dem Weltkrieg setzte Pastor Kirchesch die „Ständeordnung“ unter dem Namen „Christliche Demokratie“ fort; es wurden, wie auch in der Ständeordnung, alle schwierigen sozialen Fragen behandelt, besonders die Eigentums- und Lohnfrage, welche von einigen österreichischen Soziologen schief dargestellt wurden. Ebenso kämpfte die „Christliche Demokratie“ gegen die Damaschkese Bodenreform, die Grundeigentum und Gebäude allmählich in Staatseigentum verwandeln wollte. Tatsächlich waren in Deutschland durch die vielen ungerechten Belästigungen der Hausbesitzer, besonders aber wegen der geradezu konfiskatorischen Hauszinssteuer, bereits vor 1933 viele Häuser in den Besitz der Gemeinden übergegangen. Die *Christliche Demokratie* wurde zwar von den Centrumszeitungen ebenfalls totgeschwiegen, fand aber immerhin etwas mehr Beachtung als die *Ständeordnung*. Pater Tillmanns hatte schon 1905 das oben erwähnte Gut bezogen und seine Druckerei dorthin verlegt. Der Bischof von Trier, der Nachfolger Korums, zwang aber den Testamentsvollstrecker Tillmanns das Gut an eine religiöse Gesellschaft abzugeben, welche der allgemeinen Centrumsrichtung angehörte und keine sozialen Bestrebungen im Sinne der „Ständeordnung“ verfolgte. Noch nachträglich, als die neue Gesellschaft schon im Besitze des Gutes war, strengte sie gegen den Testamentsvollstrecker, dessen Sohn und Pastor Kirchesch, vor dem weltlichen Gericht einen Prozess an, und wollte darin fast die Hälfte des Kaufpreises gestrichen haben, obwohl dieser lediglich darin bestand, dass sie die vorhandenen Schulden übernahm, welche etwa den dritten Teil des Gutswertes betrug. Pastor Kirchesch nannte das Ganze in öffentlicher Gerichtssitzung eine „Erpressung“. Die Klage wurde denn auch bereits in erster Instanz von dem weltlichen Gericht abgewiesen. Um einen Skandal zu verhüten, und ein gerechtes Urteil im kirchlichen Sinne zu erlangen, hatte Kirchesch das Generalvikariat ersucht, die Sache vor das kirchliche Gericht zu ziehen, worauf er als Geitslicher ja Anspruch hatte. Indes das Generalvikariat antwortete, dass kein Gericht bestehe. Das alles geschah 1927. Pastor Kirchesch starb am 11. September, 1931. Sein Begräbnis gestaltete sich zu einer grossen Ehrung für den Toten. Die Stadt Mayen stellte eine bevorzugte Begräbnisstelle zur Verfügung; über 70 Priester gaben ihm das letzte Geleit, und in vielen einschlägigen, wissenschaftlichen Zeitschriften erschienen Nachrufe. Indes konnte angesichts dieser Ehrung des

verstorbenen Soziologen einer seiner besten Freunde sich des Ausrufs nicht enthalten: „Den toten Propheten streut ihr Weihrauch, die lebendigen aber steinigt ihr.“

Pfarrer Kirchesch und seine Freunde hatten die grosse Genugtuung, noch zu seinen Lebzeiten die Enzyklika *Quadragesimo anno* erscheinen zu sehen. Dieselbe bestätigte in unzweideutiger Weise die Irrigkeit der liberalistischen Freiwirtschaft sowohl als der staatssozialistischen Mittel gegen deren Auswüchse, während sie auf der anderen Seite die Richtigkeit der ständischen Gesellschaftsauffassung bestätigte, die man bisher verlacht hatte.

Mit dem Tode Kircheschs stellte auch die *Christliche Demokratie* ihr Erscheinen ein. Der Versuch seiner Freunde, ein Nachfolgeblatt erscheinen zu lassen, misslang wegen Mangel an Interesse für die ständische Ordnung — trotz *Quadragesimo anno*. Allerdings kommt hinzu, dass bald nach dem Tode des Pfarrers Kirchesch der nationalsozialistische Staat in Deutschland eingerichtet wurde und fast alle Centrumszeitungen und viele katholische und selbst theologische Zeitschriften die Erklärung abgaben, auch dem neuen Staat loyal gehorchen zu wollen. Diese nur abstrakt zulässige Erklärung wurde naturgemäss vom Volke so aufgefasst, dass nun auch alles richtig sei und Gehorsam verlange, was die neue, ausgesprochen sozialistische Regierung konkret verordnete. Da diese Regierung anfangs erklärte, die ständische Gesellschaftsordnung einführen zu wollen, betrachtete das Volk das als eine Durchführung der Enzyklika *Quadragesimo anno*, und sogar manche theologische Blätter, und selbst Theologen, erklärten das als eine Durchführung der päpstlichen Anordnung. Selbst der katholische Vizekanzler von Papen behauptete in öffentlicher Rede, es sei Hitler vorbehalten gewesen, die Enzyklika *Quadragesimo anno* durchzuführen. Lange herrscht in katholischen Kreisen durchaus keine Klarheit über den riesigen Unterschied zwischen dem, was der Nationalsozialismus unter ständischer Ordnung versteht, nämlich eine sozialistische Zwangsordnung, und was ein Pius XI. darunter versteht, nämlich eine Ordnung im Geiste der christlichen Liebe, d. h. eine Wiederherstellung des geheimnisvollen Leibes Christi in seiner Reinheit. Vor mehreren Jahren bereits ist im *Centralblatt* die christliche Auffassung der Ständeordnung in einem grösseren Aufsatz dargelegt worden. Bekannt ist, dass Beratungen zwischen der Kirche und dem deutschen Staate stattfanden über den kritischen Artikel 31 des Konkordats, der die Freiheit der Kirche hinsichtlich der Organisationsarbeit behandelt. Da sich die sozialistische Auffassung der Gesellschaftsordnung niemals mit der Auffassung der Kirche vereinigen lässt, bestand von Anfang an nur geringe oder gar keine Aussicht, dass eine Einigung, die ein reibungsloses Nebeneinanderarbeiten ermöglichen würde, ge-

funden werden könne, es sei denn, dass die Kirche auf die Einführung der Ständeordnung verzichtet und wenigstens praktisch den „totalen“ Staat anerkennt, wie ihn die Nationalisten ausdrücklich gefordert haben.

Jedenfalls muss für Deutschland folgendes festgestellt werden: Gegenüber der reinwirtschaftlichen und reinpolitischen Köln-Gladbacher Richtung, die an dem bestehenden Freiwirtschaftssystem festhielt, war die Ständeordnungsbewegung von Anfang an auf dem rechten Wege; ihr Erfolg scheiterte an dem „wahrhaft häretischen Fanatismus“ ihrer Gegner, die jedes Zusammengehen ablehnten, und durch ihre parteipolitische und journalistische Macht deren Existenz und Tätigkeit dem katholischen Volke unterschlug. Hätten alle Berufenen sich pflichtgemäss dem Studium der Frage gewidmet, wie es die Päpste wiederholt forderten, und von der *Ständeordnung* so oft vorgeschlagen wurde, so konnte angesichts der Erfolgslosigkeit der bisherigen Arbeit weder der Beifall der Massen noch der praktische Erfolg ausbleiben, wenigsten nicht in den katholischen Gegenden. Welch unsägliches Elend hätte Deutschland erspart werden können!

Einer der hauptsächlichsten Irrtümer, und zugleich ein Haupthindernis für den Fortschritt der ständischen Bewegung, scheint uns die ungenügende Unterscheidung zwischen Naturgesetz und Naturrecht zu sein. Wir halten darum folgenden Satz im „Staatslexikon“ der Görresgesellschaft für sehr bedenklich: „Im weiteren Sinne ist daher das Naturrecht gleichbedeutend mit dem objektiven Inhalt des gesamten Naturgesetzes (legis naturalis), d. i. des natürlichen Sittengesetzes.“ (IV. Aufl. 3. Bd. S. 1291.) Da das natürliche Sittengesetz erzwingbare (naturrechtliche) und unerzwingbare (nur naturgesetzliche) Liebespflichten enthält, kann der Staat aus jener Definition leicht das Recht herleiten, alle sittlichen Pflichten zu erzwingen. Damit ist dann dem Sozialismus hinsichtlich der persönlichen Freiheit und des Privateigentums der Weg geebnet.

Die ständische Organisation der Gesellschaft ist auch das beste Mittel gegen die Freimaurerei, wie Leo XIII. das in seiner Enzyklika *Humanum genus* vom 20. April, 1884 (gegen die Freimaurerei) sagt. Da die ständische Organisation auch das einzige wirksame Mittel gegen die Proletarisierung, und damit gegen die Sozialdemokratie ist, und da sie endlich auch das Volk vom Weltmarkt unabhängig macht, hätte vielleicht sogar der Weltkrieg dadurch verhütet werden können. Die Bewegung begann schon 1903 und leicht hätten andere Länder, für die ja die Enzykliken *Rerum novarum* und *Humanum genus* ebenfalls geschrieben waren, sich dem Beispiel angeschlossen. Man hätte dann in gutem Sinne sagen können, was man so stolz mit Bezug auf die soziale Gesetzgebung zu sagen pflegte: *Germania docet!*

Aber leider hielten die Gegner bis zuletzt an ihren Irrtümern fest, wie das der Satz in der

Bachemschen Geschichte des Centrums beweist, den wir einmal im *Centralblatt* zitiert haben. Wieviel richtiger sagte ein amerikanisches, katholisches Blatt in dieser Hinsicht: Pius XI. predigt in der Enzyklika *Quadragesimo anno* helle Revolution gegen die Moderne.

Was wird nun werden? Gott allein weiss es! Sicher ist, dass heute alle Katholiken, von den Bischöfen angefangen bis zum letzten Laien, das Gefühl haben: Uns steht Schreckliches bevor. Und das Schrecklichste daran ist unsere Schuld. Alle prophetischen Stimmen verheissen Unheil. Aber mag kommen was will, es gibt auch heute nur einen Weg. Und das ist der, den der Papst in seiner Enzyklika *Quadragesimo anno* gezeigt hat: ständische Organisation im Geiste des wahren Christentums! Schon der selige Petrus Canisius klagte: Wir gehen in Deutschland zugrunde, weil wir dem Papste nicht folgen. Offenbar darum ruht jetzt die Hand Gottes so schwer auf uns, weil wir seinem Stellvertreter keinen Gehorsam leisteten. Wir können darum nicht besser schliessen, als mit den Worten der Enzyklika *Rerum novarum*: „Möge jeder Berufene unverzüglich Hand anlegen, damit die bereits gewaltig angewachsenen Uebel nicht durch Säumnis schwieriger werden.“ Gott gebe allen Berufenen seinen Segen, besonders unseren Führern, den Bischöfen.

Der neue Titel.

EINE Reihe der in deutscher Sprache erscheinenden katholischen Blätter Nordamerikas hat den von unserer Zeitschrift vollzogenen Namenwechsel als durchaus berechtigt anerkannt. Ausserdem benutzte man die Gelegenheit, unsrem Blatte mehr als nur wohlwollende Anerkennung zu zollen. So erklärt der *Wanderer*:

„Das Organ des Central-Vereins war der Pionier auf dem Gebiete der Sozialen Frage in Amerika und hielt seit einem Menschenalter das Banner der sozialen Gerechtigkeit hoch — lange ehe andere Kreise auch nur einen Versuch machten, das Verständnis für die sozialen Probleme zu wecken.“

Das zusammenfassende Urteil der genannten Wochenschrift über unser Blatt lautet:

„In einer Zeit, in der die sonderbarsten Theorien entwickelt und höchst gefährliche 'Heilmittel' für die Lösung der verschiedenen Probleme auf sozialem Gebiet angeboten werden, ist eine Zeitschrift wie *Social Justice Review* als Pfadfinder und zuverlässiger Wegweiser mehr denn je notwendig.“

Als Freund des Central-Vereins und der Central-Stelle hat sich der zu Münster in Saskatchewan erscheinende *St. Peters-Bote* stets erwiesen. So auch, nachdem wir die oben erwähnte Neuerung durchgeführt hatten. Das Blatt weist vor allem auf die neue Sonderabteilung, 'The Social Apostolate: Theory, Procedure, Action,' hin, wie es auch andere Zeitschriften getan haben. Zum Schluss aber heisst es in der kanadischen Wochenschrift:

„Priestern, Studienzirkeln u. Laien, denen die Kathol. Aktion, die grossen Rundschreiben Leos des Dreizehnten (*Rerum novarum*) und Pius des Elften (*Quadragesimo Anno*) und soziale Reform keine leeren Phrasen sind, ist das Organ des katholischen Central-Vereins von St. Louis *Social Justice Review* als notwendige Fundgrube eindringlichst zu empfehlen.“

Die Generalversammlung zu Devils Lake.

DIE schweren Heimsuchungen, welche die Dürre seit so vielen Jahren über Nord Dakota verhängt hat, ist nicht spurlos an unsern Vereinen in jenem Staate vorübergegangen. Der eiserne Zwang, sich einzuschränken, verbietet es Vereinen wie Einzelmitgliedern, grosse Sprünge zu machen. Desto erfreulicher ist es, dass bisher keine Generalversammlung des Staatsverbandes N. D. ausfiel.

Die diesjährige Konvention zu Devils Lake war nicht ganz das Volksfest früherer Jahre der genannten Umstände wegen. Doch der alte gute Geist beseelte Festgeber, Delegaten und Teilnehmer. Dazu trug besonders die Anwesenheit der beiden Bischöfe des Staates, der hochwst. Hrn. Aloisius J. Muench und Vincent J. Ryan, viel bei. Beide beteiligten sich rege an allen Versammlungen und liessen es nicht an Ratschlägen und Aufmunterungen fehlen. Auch liessen die Bischöfe keinen Zweifel aufkommen, dass sie gewillt seien, die Bewegung zu fördern. Der hochwst. Hr. Bischof von Fargo bewies sein Interesse am Staatsverband ausserdem durch die Ernennung eines Beförderers in der Person des hochw. Hrn. A. Sommerfeld, Pfarrer der St. Elisabeth-Gemeinde zu Sykes-ton.

Noch in einer weiteren Hinsicht verdient die diesjährige Generalversammlung des Staatsverbandes N. D. Beachtung. Das Programm war hauptsächlich der Besprechung der Farmerfrage und des Genossenschaftswesens gewidmet. Bereits in der Vorversammlung am Montag Abend kam dies zur Geltung. Sowohl die beiden Bischöfe als auch der Vertreter der C. St. legten bei dieser Gelegenheit in ihren Ansprachen besonders Gewicht auf das Wohl und Weh des Farmerstandes. In der am folgenden Tage, dem 11. Juni, abgehaltenen Massenversammlung wurden wiederum Farmerfragen erörtert. Die Ansprachen der Bischöfe und des Gouverneurs Moses wurden über das Radio ausgesandt. Von praktischem Werte war die Darstellung der Gründung einer Milchereigenossenschaft, an der sich Hr. J. M. Aretz, Präsident der Kath. Unterstützungs-Gesellschaft von Minnesota, einst beteiligt hatte. Sie besteht noch heute und hat viel Gutes geschaffen. Das Resolutionskomitee unterbreitete den Delegaten eine Reihe tüchtiger Vorschläge; in der gleichen Geschäftssitzung, in der sie angenommen wurden, hielten die hochwst. Bischöfe Muench und Ryan abermals ermunternde Ansprachen, während der Vertreter der C. St., F. P. Kenkel, die heutige Lage mit besonderem Hinweis auf die Pflicht der Katholiken zu gegenwärtiger Zeit besprach.

Die Führung des Verbandes für das kommende Jahr wurde in die Hände folgender Herren gelegt: Frank J. Burkhardt, Präsident, Devils Lake; Joseph Jesch, Vize-Präsident, Lefor; Jos. P. Wickenhauser, Schatzmeister, Strasburg; Paul M. Sand, Sekretär, Balta, und Jos. Rudnick, Marschal, Anamoose. Das Amt eines Geistl. Ratgebers übernahm Rev. A. Zimmermann, Karlsruhe, N. D.

Jubiläum.

IN aussergewöhnlich feierlicher Weise beging der Centralpräses des Verbands der Kath. Gesellenvereine unseres Landes, hochw. Hermann J. Weber, am 19. Mai in der St. Theresien Kirche zu Chicago den fünfundzwanzigsten Jahrestag der hl. Priesterweihe. Die Festpredigt hielt Msgr. Francis A. Rempe, der in seiner Ansprache mit besonderem Nachdruck die Bedeutung des von Adolf Kolping und seinen Nachfolgern ausgeübten Apostolats betonte.

Das Festessen bereitete man dem Jubilar im Kolpinghaus, wo sodann am Abend desselben Tages ein Empfang und die Gratulationsfeier stattfand. Unter anderm überbrachte Hr. Michael F. Gärten, einer der Ehrenpräsidenten des C. V., dem hochw. Hrn. Praeses Weber die Glückwünsche unseres Verbandes. Der Chicagoer Gesellenverein überreichte ihm eine Börse, deren Inhalt der Jubilar zum Besten des Kolpinghauses zu verwenden gedenkt. Ein von dem Mitglied des Gesellenvereins Hugo Grathwol hergestelltes Crucifix, besetzt mit in Platinum gefassten Diamanten, erregte allgemeine Aufmerksamkeit. Ueberreicht wurde diese Gabe von dem Anfertiger und Hrn. Franz Paresen. Ausserdem wurde Praeses Weber bei dieser Gelegenheit mit einer grossen Anzahl von Glückwunschtelegrammen und Briefen bedacht.

Miszellen.

ES ereignet sich von Zeit zu Zeit, dass ein Mitglied eines Kath. Gesellenvereins dem Beispiele des heiligmässigen Gründers folgt und sich dem Priestertum weihet. So geschah es denn, dass am 18. Mai ein ehemaliger Geselle in der Kapelle des St. Bernard Seminars zu Rochester die hl. Priesterweihe empfing.

Der hochw. Joseph Ploeckl stammt aus Bayern und war von Beruf Schreiner. Bereits nach Ablauf seiner Lehrzeit trat er einem Kath. Gesellenverein bei. Nachdem er sodann die Fachschule für Holzschnitzerei zu Berchtesgaden besucht hatte, begab er sich auf die Wanderschaft, und zwar über die Alpen nach Italien. In Rom war der nunmehrige Priester als Holzschnitzer tätig.

Nach seiner Ankunft in Amerika, im Jahre 1929, liess sich Fr. Ploeckl in Syracuse nieder. Nicht allzulange nachher trat er in das genannte Seminar ein, wo er nun seine Studien mit Erfolg beendete und die Weihen empfing. Möge ihm eine segensreiche Wirksamkeit beschieden werden.

Ein aus Tirol stammender Missionar in China erhält von der C. St. regelmässig ein Exemplar des *Excelsior* zugeschickt. Er sprach sich nun in einem Briefe an uns höchst lobend über dieses Blatt aus:

„Wir alle hier warten ungeduldig auf jede weitere Nummer, die freilich oft lange auf sich warten lässt; es dauert oft zwei Monate nach Veröffentlichung bis uns das Exemplar hier im Inneren des Landes erreicht. Aber das macht schliesslich nichts, weil ja jede Nummer so viel Prinzipielles und Beleuchtendes über die Hintergründe der jetzt in die Erscheinung tretenden Ereignisse enthält, und dazu so ruhig abwägende und klar informierende Berichte und Urteile über die augenblicklichen Vorgänge und die Lage in allen Ländern. Obendrein, ebenso ruhig in die Zukunft tastende Vermutungen und Schlüsse: dies alles immer betrachtet